

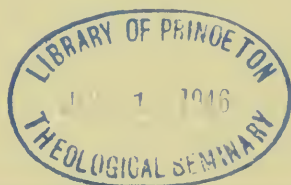
HISTORY

First Presbyterian Church

WEST CHESTER, PA.

1834—1909





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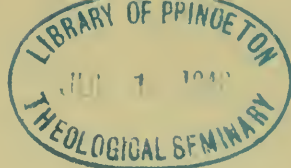
Laird, Washington R., 1855?  
1928.

History of First

Presbyterian Church of West







HISTORY  
OF  
FIRST PRESBYTERIAN CHURCH  
OF WEST CHESTER, PA.



WRITTEN AND COMPILED BY  
REV. WASHINGTON R. LAIRD, Ph. D.

1909



## PREFACE.

**T**HIS LITTLE BOOK is issued in commemoration of the Seventy-fifth Anniversary of the organization of the First Presbyterian Church of West Chester, Pa., which was observed on the 10th and 11th of January, 1909.

Arrangements which had been carefully made were successfully carried out. At the Sabbath morning service, January 10th, at 10.30, the Rev. George Foot Moore, D. D., of Cambridge, Mass., son of the Rev. William E. Moore, D. D., fourth pastor of this church, preached the sermon, taking for his text, 1 Tim. 3:15: "The church of the living God, the pillar and ground of the truth."

At the evening service at 7.30, in which the pastor, officers and members of the Westminster Presbyterian Church united, giving up their own service for that purpose, the Rev. B. Canfield Jones, D. D., of Paterson, N. J., son of the Rev. Benjamin T. Jones, D. D., fifth pastor of this church, preached the sermon, taking as his text, Daniel 11:32: "The people that do know their God shall be strong and do exploits."

Monday evening, January 11th, was made an "old home" night, a meeting being held in the church to which the other churches in West Chester were invited, and especially all residing here or elsewhere, who at any former time had been members of this church.

At this large and very enthusiastic service, addresses were made by the following pastors of the town: Rev. Arthur Rogers, Rector of the Holy Trinity Episcopal Church; Rev. Arthur H. Simpson, Pastor of the First Baptist Church; Rev. Edwin C. Griffiths, D. D., Pastor of the Methodist Episcopal Church; Rev. Charles H. Shaw, Pastor

of the Olivet Baptist Church; Rev. Charles R. Williamson, Ph. D., Pastor of the Westminster Presbyterian Church, and by the Rev. B. Canfield Jones, D D., who was able to remain over for that meeting. A few remarks were made by the Pastor of this church, who also read a paper prepared by Mrs. William E. Moore, giving reminiscences of the pastorate of her husband, which is published in its proper place in this historical narrative.

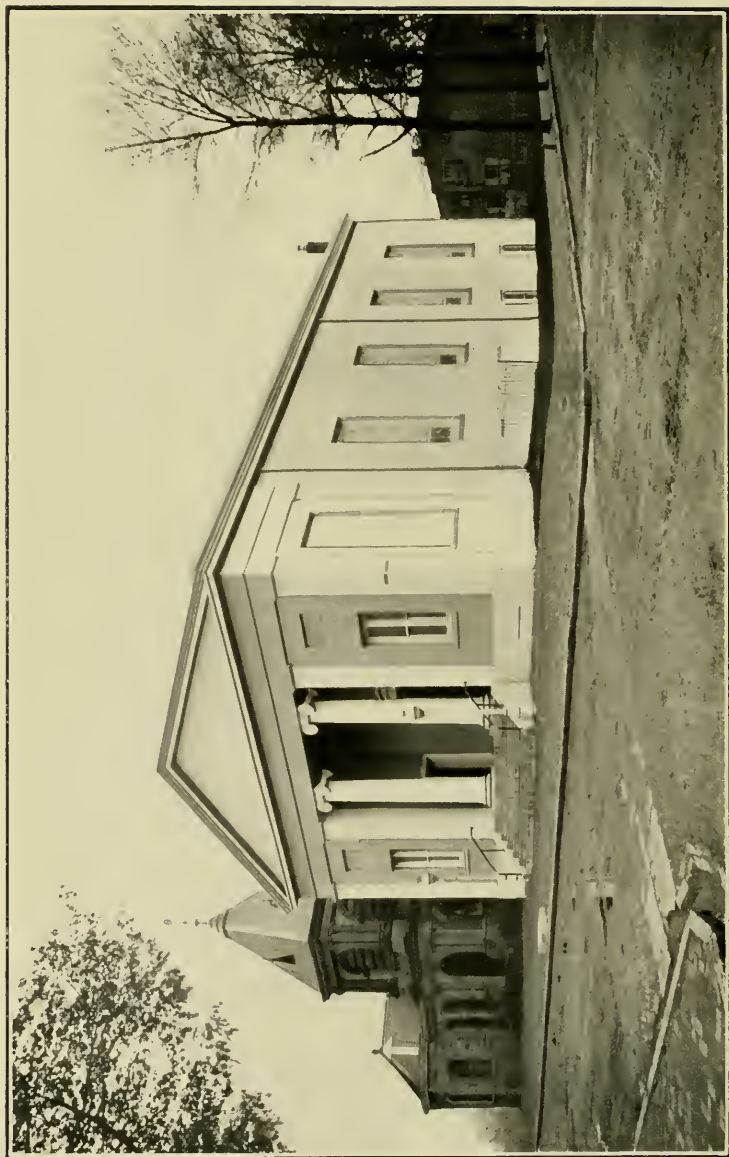
At the forty-third anniversary of the organization of this church, which was observed in 1876, during the pastorate of Dr. Jones, a very valuable historical sermon was delivered by the Rev. Dr. Wm. E. Moore, which was published at that time in the "Daily Local News." To that sermon we are indebted for nearly all the material in this account of the first four pastorates. Some items, however, have been added from letters received from the Rev. John Crowell, D. D., of East Orange, N. J., the third pastor of this church; also extracts from an obituary of the Rev. William A. Stevens, and several extracts from the Sessional Records, giving memorial minutes, adopted after the death of the elders who died while members of the session. A similar plan has been followed as to elders who died during the last three pastorates to show to the present generation the character of the men who were used of God in the eldership as well as in the pastorate, in carrying on and building up the work in this place. It is a matter of regret that material is not available to give a like estimate of the valuable services of the elders who resigned their office or were certified to other churches, and of whose work while in this church no memorial minute was made.

That what is given may be used by the Holy Spirit to stimulate us all to be more worthy successors and "followers of them who through faith and patience inherit the promises," is the prayer of

THE COMPILER.







CHURCH AND CHAPEL

## History of the First Presbyterian Church of West Chester, Pa.

In a history of the First Presbyterian Church in West Chester, Pa., it is proper to call attention to the efforts made to establish a church, almost as soon as the town itself was organized. There is good reason to believe that these were the first attempts made by any branch of the church to establish the ordinances of God's House in the new county seat.

Prior to 1786, when West Chester became the capital of Chester county, this now beautiful borough was but a cross-roads village of some half dozen houses clustering around the "Turk's Head" tavern, which gave the name by which the place was most widely known. The settlers of the adjoining townships were almost exclusively of the Society of Friends. These had their places of worship at Birmingham, Marshallton and Goshen, each about four miles distant from the Turk's Head.

But the western townships had been settled originally by Presbyterians from the north of Ireland. On the north and east the Welsh, intermingling with the Scotch-Irish, had settled in and beyond the Great Valley. These settlers had brought with them their love for religion and liberal education. They had founded flourishing congregations at Great Valley and Charlestown, at the Forks of the Brandywine, Octorara, Fagg's Manor, Doe Run, Oxford, New London and Middletown in Chester county; at Chestnut Level and Pequea, in Lancaster county, and at the head of Christiana, White Clay Creek, Lower Brandywine, and Wilmington, in Delaware.

These churches thus surrounding the new county seat, with a radius of from ten to twenty-five miles, had at the time referred to, 1786, for the most part a settled ministry, among whom we find some of the oldest preachers and

ripest scholars of their day in America. With the exception of Great Valley, Charlestown and Middletown, the churches named were all under the care of the Presbytery of New Castle; which, formed in 1716, took the oversight of Presbyterianism in all the regions then settled, west of Philadelphia.

During the War of the Revolution the Presbyterian Church suffered greatly. Many of her sons enlisted in the army, and poured out their lives upon the field of battle. The causes which led up to the war for Independence, had long been working in the mind and hearts of Presbyterians. Their religion made them the asserters of freedom. Republican institutions in the State are the necessary outgrowth of Presbyterian polity and Calvinistic doctrines in the church.\*

The Royal Scot, himself a renegade, showed his usual keenness when he said that "God and the devil agree as well as Presbyterianism and monarchy." Other men may be republicans, the true Presbyterian must be, or deny the fundamentals of his faith. It is demonstrable that neither Prelacy on the one hand, nor Independency on the other, could have originated the form of government which distinguishes the United States from other nations. Its ideal is to be found in that polity which characterized the "Reformed" churches of Europe, and which our fathers embodied in the form of government of the Presbyterian Church, a government of constitutional law, administered by representatives chosen by the people; a democratic republic.

Besides their affinities for free institutions few Presby-

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\*"By these," says Mr. Buckes, referring to the Presbyterian Order—doctrine and worship, "the dying spark of freedom was kindled into a blaze" in Europe. "To John Knox," the founder of Presbyterianism in Scotland, says Froude, "England owes a debt for liberty it cannot repay." "Calvin's principles," says Henri, "are immortal and immovable both in government and doctrine." "Geneva," says Montesquieu, "is the mother of modern republics." "Europe," says Motley, "owes her political liberty to Calvin." Bancroft, himself a New England Unitarian, declares that "Calvin, bowing to no patent of nobility but that of the elect of God, made Geneva the impregnable fortress of popular liberty," and adds that the very "first voice" raised for liberty in this land, both civil and religious, "came from Presbyterians," and that "he who will not honor the memory and influence of Calvin knows but little of the origin of American liberty."

terians had any warm affection for the government of England. Very largely their fathers had been exiled for conscience sake. The blue banner of the covenant bore many a stain of martyr blood. Even to the memory of living men the winter fireside witnessed the rehearsal of the stories of the Scottish dragoonades by which the Stuarts sought to force prelacy upon Scotland, as the surest support of monarchy. To them the cry, "No church without a Bishop," was not simply a matter of ecclesiastical order. It meant also, "No State without a king."

It is not strange, therefore, that none of the sons of the Presbyterian Church in this region were found among the Tories of that day. Few of them shrank from the call to arms, often sounded by their own pastor. Among the noble names on the roll of our country's honor, in this struggle for liberty, are found many of the officers and members of the churches named. Their pastors in many cases rendered services in camp and council gratefully acknowledged by Congress and by the Commander-in-Chief.

"In 1776, Rev. Dr. Read, then pastor in Drawyers, Del., with some forty or fifty of his neighbors and parishioners, equipped themselves and marched to Philadelphia, then threatened by the British at Trenton. On the eve of the battle of the Brandywine, 1777, Washington suddenly found himself confronted by Lord Howe, who had landed at the head of Elk. It became necessary to fall back behind the Brandywine by unfrequented roads. But no guide could be found who knew the whole country well enough to be trusted. Colonel Duff, of Washington's staff, rode at once to Mr. Read's residence, and at midnight brought him to headquarters, where in a few minutes he mapped out for the commander the whole adjacent country, with every cross road and bypath, so that a safe retreat was effected from a very perilous position."

Rev. James Latta, at one time, when an unusual number of his people were drafted to serve in the militia, took his blanket and knapsack like a soldier, and accompanied

them on their campaign. At another time he served for a while as Chaplain in the army.\*

The loss of life and property during the war was very great. The unsettled state of the finances, which followed from the immense inflation of the currency, weakened the congregations which had once been strong. Emigration to the West and South set in with a new and resistless impulse. Several of the congregations were left without a settled ministry. In 1789, the year of the adoption of the Federal Constitution, and also of the meeting of the First General Assembly, the Presbytery of New Castle numbered twenty-five congregations, of which five were vacant, and sixteen ministers.

A new and mighty impulse, felt even to this day, was given by the first General Assembly and its successors to the work of Home Missions. The opening West already attracted the attention of the churches, and many of her ablest ministers followed or led the people of their charges to the frontier of New York, Ohio, Virginia, Kentucky and Tennessee, where the sturdy settler was yet contending with the savage foe; and the place of worship must be guarded by the armed sentinel. But the fields at home were not overlooked. With a self-denial which challenges our warmest admiration, the pastors of these older and enfeebled churches, many of whom supplemented their scanty support by the farm or the school, sought out and supplied the waste places. They not only strengthened the things

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\*James Latta was born in Ireland, in 1732, and came with his parents to America, in the sixth or seventh year of his age, who settled near Elkton, Md. The date of his conversion is unknown, but it was early in life. He was educated under Dr. Francis Alison, chiefly at New London, and graduated in the first class of the (now) University of Pennsylvania, in 1757. He was licensed by the Presbytery of Philadelphia, February 15, 1759, and ordained in October of the same year. The degree of D. D. was conferred on him by the University of Pennsylvania in 1799. He had four sons who entered the ministry, viz., Francis Alison Latta, ordained November 23, 1796, succeeding his father at Chestnut Level. He was celebrated both as a preacher and a teacher. He died April 21, 1834, aged 67. William Latta, D. D., settled, October, 1799, over the churches of Great Valley and Charlestown, and continued until his death, February 19, 1847, aged 79. John Ewing Latta, ordained August 13, 1800. Pastor of New Castle and Christiana until his death, September 26, 1824, aged 52, and James Latta, Jr., settled April 3, 1811, at Octorara, where he continued until 1850, a period of 39 years.



which remained, which were ready to perish, but also laid the foundations of churches now vigorous with life.

As we have seen, West Chester became the county seat in 1786. Its prospective importance as a centre of influence, was appreciated. The Presbytery of New Castle, at its sessions in Lancaster, October 21, 1790, took action for supplying West Chester with stated preaching.

It must be interesting to every lover of history to know something of the men, who, from 1790 to 1808, lent their counsels, their prayers, and their labors to the effort to found a church here, where as yet there was none.

The most eminent man at that time in the Presbytery of New Castle, was Dr. Robert Smith, of Pequea, in Lancaster county, who died in 1793, after a pastorate of forty-two years.\*

Rev. Dr. Robert Smith was one of the most eminent men of his day. An ardent friend of American liberty, he was the trusted counselor of the statesmen who laid the foundation of the Republic. But he was especially distinguished for his ability and activity in the ministry. Abundant in labors, he spent much time in visiting vacant and feeble churches, and in preaching Christ where He had not been named. He did much to arrest and repair the decay which followed the war. In the year 1790, he was Moderator of the General Assembly. His bow yet abode in strength. The wisdom of years was his, with the zeal of his youth, chastened but unabated.

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\*Robert Smith was born at Londonderry, Ireland, in 1723. His parents came to this country in 1730 and settled on the head waters of the Brandywine. At the age of fifteen he was converted under the preaching of Whitefield. He studied with Rev. Samuel Blair at his celebrated academy at Fagg's Manor. He was licensed by the Presbytery of New Castle, December 27, 1749, and ordained and installed pastor of Pequea and Leacock, March 25, 1751. At Pequea he established a classical school, which became very celebrated and was largely resorted to by young men from all the adjoining States, many of whom became eminent in the church and in the State. He was honored with the degree of D. D. in 1760, by the College of New Jersey. Of his five sons who lived to maturity, three became ministers of the Gospel, viz.: Samuel Stanhope Smith, D. D., President of the College of New Jersey, 1794-1812; John Blair Smith, D. D., President of Hampden Sydney from 1779-1791; pastor of the Third Church of Philadelphia, 1791-1795; President of Union College, Schenectady, 1795-1798. William R. Smith, pastor of the Second Presbyterian Church, of Wilmington, Del., from 1786 to 1796.

At Chestnut Level was the Rev. James Latta, D. D., who has already been mentioned, who was installed there in November, 1771, and continued until his death, June 29, 1801, near the close of his 68th year. Dr. Latta was but little inferior to Dr. Smith in learning or influence. His salary at Chestnut Level was £100, Pennsylvania currency, which was never increased and rarely all paid. To supplement it he established an academy, which long bore a high reputation. He was a very earnest and effective preacher. He was Moderator of the Assembly in 1793.

At White Clay Creek and Red Clay Creek, Rev. William McKerman was pastor, from 1755 to 1809, a period of fifty-four years, during 34 of which he was also pastor of the First Church, Wilmington. At the Second Church, Wilmington, was Rev. William R. Smith, 1786 to 1796, succeeded in 1798 by Rev. Thomas Read, D. D., an able and zealous man, an eloquent preacher, who did much to resuscitate the feeble and in many cases the dying churches. He was released in 1817 and died June 14, 1823.

At Fagg's Manor, 1777-1795, was the Rev. John E. Finley, who removed to Kentucky in 1795, and was succeeded by Rev. Patrick Davidson, 1798-1807.

At the Forks of Brandywine, Rev. Nathan Grier, was settled in 1787, and continued until his death, March 31, 1814, aged 54 years.\*

The Rev. Nathan Grier was probably the most active and efficient of the members of the Presbytery of New Castle, at the time when the first efforts were made to establish the church here in West Chester. He was then in the prime of his young manhood, and full of zeal for the extension of the Kingdom of the Redeemer. His reputation for scholarship and pulpit ability was high, and his influence widely extended throughout the Presby-

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\*Nathan Grier was born in Bucks county, and graduated at the University of Pennsylvania in 1783. Of his five children, two sons and three daughters, two became ministers of the Gospel, and two the wives of ministers. The younger son, Rev. John N. C. Grier, D. D., succeeded his father, November 24, 1814, at the Forks of Brandywine, and continued until April 14, 1869, a pastorate of fifty-five years.



tery and Synod. As long as he lived he continued to preach as often as possible in the Court House here.

At Upper Octorara and Doe Run, Rev. Alexander Mitchell was pastor 1785-1797, after which they were vacant until 1811. Rev. Thomas Grier was pastor at Middletown and Lower Brandywine, 1801-1809, and Rev. Thomas Hindman, at New London, 1790-1791. At New Castle, Rev. Samuel Barr was settled, 1791-1796, and was succeeded by Rev. John Ewing Latta in 1800.

Such were the men who filled the pulpits of the churches nearest the county seat, when the General Assembly at its first meetings, from 1789 onwards, taking a survey of the whole field, called upon its ministers to go up and possess the land for Christ. We are now prepared to note the steps taken in pursuance of the action of the Presbytery referred to, in trying to provide regular preaching in this then unoccupied field.

In 1786-87, Samuel Martin, then a candidate for the ministry, was here in West Chester, teaching a classical school, the first school, probably, ever taught in this place, and the forerunner of the excellent classical schools for which this county seat was so long famous.

Mr. Martin was a native of Chestnut Level, born January 9, 1767, and was a member of the church there. He had pursued his preparatory studies with his pastor, Rev. James Latta, and with Rev. Dr. Robert Smith, at Pequea. After teaching here in West Chester, he graduated at the University of Pennsylvania, 1790. He was ordained and installed, 1793, at Slate Ridge, York county, to which five years later Chanceford was added. In this field he spent the whole of his ministerial life, nearly fifty years. He died June 29, 1845, aged 78. Dr. Martin was an able preacher, and an active and efficient presbyter. It was his privilege to witness in 1834, the organization of the church for which he prayed in 1786.

It was probably through his representations, during his period of teaching here, that Mr. Latta requested the Presbytery to appoint supplies. In accordance with this

request, Rev. Alexander Mitchell was appointed to supply on the fourth Sabbath of November, 1790; Rev. Nathan Grier on the second Sabbath in December, and Rev. James Latta, on the first Sabbath in April, 1791.

This tentative effort was encouraging. At the spring meeting of the Presbytery at Fagg's Manor, April 5th, 1791, "application was made by Mr. Kinnard in behalf of the sundry inhabitants of West Chester and its vicinity, in which he requests that supplies may be granted them one Sabbath in each month." The Mr. Kinnard here named was William Kinnard, the father of Caleb and Montgomery Kinnard. He was a Presbyterian, and resided at that time in East Bradford, near the Brandywine. Of others who joined in the request, were probably James Hemphill, grandfather of Mrs. Doctor Wilmer Worthington; Colonel Joseph McClellan, who was Sheriff of the county in 1797, and owned property in West Chester; Samuel Entriken, living then on the Wilmington road. He was the brother of Mrs. Hannah Goodwin, one of the original members of this church, and who died June 9, 1861, aged 89. She gave to Rev. Dr. William E. Moore many of the facts recorded of these early days, to whose care in arranging them so carefully we are indebted for the record we have before us.

The Presbytery in compliance with this request above referred to, appointed Rev. Alexander Mitchell to preach on the fourth Sabbath of June, 1791; Rev. Dr. Robert Smith on the last Sabbath of July; Rev. Samuel Barr on the last Sabbath in August; Rev. Mr. Andrews on the second Sabbath in September, and Rev. Francis Hindman on the first Sabbath in October. These appointments were filled. The result is seen in the fact that at the fall meeting of the Presbytery, "Rev. Dr. Robert Smith made application for supplies for the West Chester congregation."

It is not to be inferred from this that any formal organization had been made. The Presbytery recognized the individuals who had united to support religious worship as "pro hac vice" a congregation. It had no house of wor-

ship or other property, and so no need of trustees or charter. It is, however, significant of the purpose of the Presbytery, that it was reported to the Assembly from 1793 to 1802, during all of which time it is probable it was represented to the Presbytery by some one in behalf of the associates. As we shall see, it was connected for a time with Great Valley and Charlestown. Once it is reported simply as vacant, and once in connection with Chatham, pointing to an effort to establish a church at that point, then an important station on the Lancaster and Newport turnpike.

It is most probable that at this time the only regular religious service held here in West Chester was by the supplies of the Presbytery. The place of meeting was the Court House. It is natural to suppose that such of the inhabitants as were religiously disposed, and not prevented by scruples against a hireling ministry, would attend these services. The population, however, at this time was small. The borough, which was incorporated in March, 1799, had in 1800 a population of three hundred and seventy-four and in 1790 to 1793 it must have been much less.

We have seen that in October, 1791, the Presbytery granted supplies for the next six months. But on the 18th of October of the same year, the congregation united with the churches of Great Valley and Charlestown, which were in connection with the Presbytery of Philadelphia, in a call for the pastoral services of Rev. John Gemmie, a licentiate of that Presbytery.

How long Mr. Gemmie continued to preach at West Chester we have no means of ascertaining. Probably, however, more or less regularly until 1798. The next notice on the records of the Presbytery occurs September 30, 1800. "A petition came in signed by a number of persons in and about West Chester, in the County of Chester, requesting the Presbytery to grant them a supply once in each month, and that Rev. Charles Wallace be the person appointed." The request was granted. "Mr. Wallace was appointed to supply at West Chester until our next meeting." Mr. Wallace fulfilled the appointment, and at the spring meeting

of the Presbytery at Fagg's Manor, April 7, 1801, "West Chester applied for Rev. Charles Wallace for a supply twice a month for the next six months." He was accordingly "appointed to supply two Sabbaths a month at West Chester, agreeably to the request."

After this no record of Presbyterial action is found until 1807, with the solitary exception of an appointment for Rev. Mr. Mitchell, in March, 1804. The effort, which seemed so hopeful had failed. But we are not to infer that the place was left entirely destitute of preaching. As often as once a month when the roads were good, services were held in the Court House. Rev. William Latta, pastor of Great Valley Church, and Rev. Nathan Grier, pastor of the Forks of the Brandywine Church, were the most frequent supplies.

In 1807, at its spring meeting, Presbytery appointed Rev. John D. Perkins to supply the fourth Sabbath in April; Rev. Thomas Grier, the second in July, and Rev. Nathan Grier, the first in August. At the fall meeting, Rev. Nathan Grier was appointed for the second Sabbath in November; Rev. Thomas Grier for the first in January, 1808, and Rev. Thomas Read, for the first in February.

Thenceforth until 1831 we find no minute on the records of the Presbytery of any supplies for West Chester. For eighteen years the Presbytery of New Castle had labored with persevering faith to establish a church here. During all that period, 1790 to 1808, no other evangelical denomination was in the field.

The fullness of time was not yet come. In 1808 the population could have hardly exceeded four hundred. It was but four hundred and seventy-one in 1810, the most of these in number and influence were inclined to the Society of Friends.

But though Presbytery no longer formally appointed supplies, its members living nearest, continued to preach as occasion offered. When the roads were good there was divine service in the Court House, on the average of once a month.

Rev. John Gemmie, Principal of the Academy in 1813-14, is known to have preached here. Rev. Nathaniel Todd, Principal from 1818 to 1822, preached frequently during the whole period of his residence here, but no effort seems to have been made to establish a congregation.

By the year 1830, the population of the borough had increased to 1244. The completion of the railroad from Philadelphia to Columbia, rendered it practicable to connect West Chester with the city by the branch road begun in 1831 and completed in 1832. The original road was laid with yellow pine string pieces and strap rails. The motive power was horses. Steam was introduced in 1845. In 1829 and 1830, a considerable addition was made to the town plot by William Everhart, it included most of the borough south of Market street and west of Church. A new impulse was then given to the growth of the town. Price's school, long and highly celebrated was erected in 1830. The Mansion House was built in 1832. The congregations established here at that time were the Roman Catholic, in 1793; the Friends, in 1812, who divided in 1827; and the Methodist Episcopal, in 1816. Many who were not connected with either of these societies were ready to co-operate in forming a Presbyterian Church. Of members of the Presbyterian Church it is not known that there was one among the permanent residents of the borough. Gen. John W. Cunningham, Prothonotary in 1830 to 1836, was ruling elder in the church at New London, and Robert Ralston, Register of Wills, 1830 to 1833, Recorder of Deeds, 1834 to 1836, was an elder at Brandywine Manor. But several very prominent citizens were by descent or preference attached to the doctrines, worship and polity of the Presbyterian Church. Among these were Hon. Thomas S. Bell, afterward one of the Justices of the Supreme Court of Pennsylvania; William H. Dillingham, Esq.; Hon. William Everhart; Charles Miner, editor of the Village Record; Asher Miner, Joseph Davidson, Henry Fleming, Esq., John T. Denny, Esq., Ziba Pyle, Esq., William Williamson, Esq., and Henry Van Amringe, Esq.

At this time William Augustus Stevens, a licentiate of the Presbytery of Baltimore, was led in the providence of God to undertake the task of founding a church here. His first service was held in the old Court House, March 27, 1831.

At the meeting of the Presbytery of New Castle, held in Wilmington, April 6, 1831, application was made for help to establish here the permanent institutions of the Gospel according to the usages of the Presbyterian Church. General Cunningham was a member of the Presbytery, and it was probably he who urged the application.

The Presbytery directed their Committee on Missions "to recommend to the Board of Missions of the General Assembly, West Chester as a mission station, and Rev. William A. Stevens to occupy that place." At the same meeting of Presbytery Mr. Stevens was received as a licentiate.

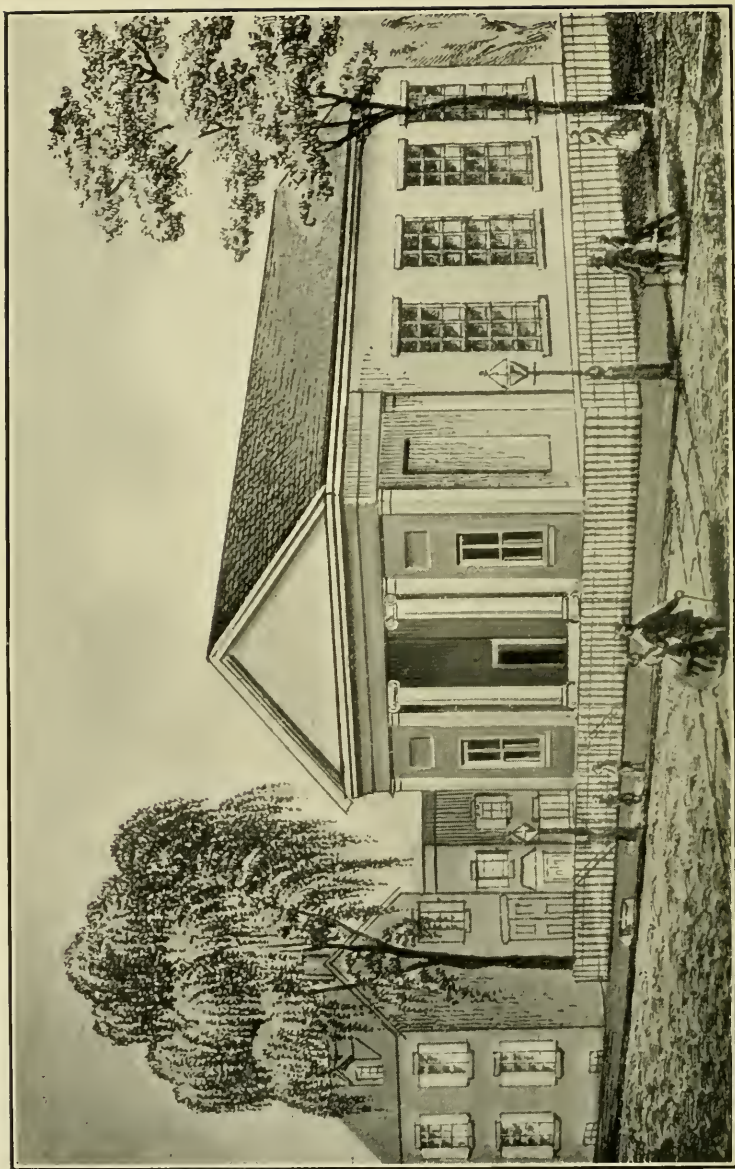
Mr. Stevens entered upon his work at once. We find a notice in the papers that he would preach in the Court House, April 10, 1831, and thenceforward the same notice is found weekly. In the early part of 1832, his labors were interrupted for a time by sickness, but resumed on May 27, 1832.

From the very first Mr. Stevens was resolved to establish a church here. He did not propose to exercise his gifts for a time and look for something better. He would lay the foundation of many generations. He saw that a church edifice was a necessity to the permanence of his work. He began at once to agitate the question of building.

The circumstances were propitious. A number of those who had recently settled here were of Presbyterian antecedents. Many of the most thoughtful of the citizens were anxious for the establishment of a church with an educated and permanent ministry. The spirit of enterprise was aroused, and some who were not interested in the church as a spiritual power were wise to recognize its value in promoting the social and material interests of the borough.







THE CHURCH AND MANSE (From an old sketch)



They were willing to help in building the ark even if they did not propose to enter it.

By June 5, 1832, matters were so far advanced that "the contributors for the building of a Presbyterian Church" were called to meet the next evening, "for the purpose of adopting measures preparatory to building." Of that meeting we have no record. But work had already been begun.

The location of the church had been a matter of earnest discussion. Many desired the very central position, northwest corner of Market and Church streets, where the Everhart Block now stands. As a compromise, Mr. Everhart offered as a gift, an acre of ground on the southwest of the borough back of where Portico Row now is. It was finally agreed as a more acceptable compromise, to select the lot on which the church now stands, and this was purchased for the congregation by Ziba Pyle, Robert Ralston and Henry Fleming.\*

The location thus selected, now central and convenient, was then "out of town," two squares beyond the side-walks, with not a house south or west of it within the borough limits.

The corner stone of the church was laid on the 3d of July, 1832, "in the presence of a large concourse of citizens." A statement was made by William H. Dillingham, Esq., chairman of the Building Committee, explaining the plan, resources, views and objects of the congregation. We have a few extracts from his address: "This stone," he said, "is laid in no sectarian spirit, with no proselyting views. We believe that religion is essential to the very existence of society, and that without it men would soon become a prey to their own bad passions, and civilization be driven from the earth. However any of us may come short

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\*This lot, 84 feet on Miner by 145 on Darlington, was purchased of Cheyney Hannum for four hundred and twenty dollars. It was bought by Cheyney Hannum, April 18, 1829, of William Everhart, being a part of the "Wollerton Farm." The deed to Ziba Pyle et al., trustee, is dated July 27, 1832, and is recorded in Deed Book F4, vol. 123, under date of July 28, 1832. It was enlarged by the purchase May 24, 1853, of the lot adjoining, 30 feet on Miner street, on which the chapel now stands.

in the profession or practice of it, with humility be it spoken, there are none but feel and recognize its blessings. Whoever has seen a house of worship erected, a Christian church established, and piety to God successfully cultivated, has seen wholesome virtues and worldly prosperity spring up around it. There he has seen the man who loves his neighbor as himself, the woman who looks well to the ways of her own household, the child who honors its parents, the people who respect those in authority, the magistrate ruling in the fear of God, and there he has seen the approving smile of Heaven upon the works of men's hands. \* \* \*

"Other sects have done their part, it remains for us to do ours. The two meeting houses of the Society of Friends, the Methodist meeting house, and the Catholic chapel are the only houses of public worship. The Society of Baptists have a meeting house within two miles, while the nearest Presbyterian Church is ten miles from the borough. There are but eight places of worship of our particular sect, in this large and populous county. We desire to worship God after the manner of our fathers, to give public testimonial in honor of the faith in which we were educated, and to give some assurance that our children shall become useful members of society. \* \* \* \*

"The building is to be of stone rough cast, seventy-five feet long by forty-five wide, and twenty-three feet high. It is calculated to seat five hundred people on the ground floor, and galleries can hereafter be erected to accommodate three hundred more if occasion should require. The foundation will be a few feet above the pavement, and a sufficient excavation has been made to admit of a basement story. The architecture is Grecian in good taste, and there is to be a cupola if our funds will admit of it, seventy-three feet in height from the ground. The estimated cost, as we propose now to finish it, is five thousand dollars. Of this sum three thousand is already subscribed, twenty-one hundred of it in this borough, two hundred in other parts of the county, seven hundred in the city of Philadelphia. We are encouraged to hope that we shall be able to raise the bal-

ance before the building is completed. The work is to be commenced immediately and prosecuted vigorously, will be covered in this fall, and finished in less than a year."

The document to be deposited in the corner stone was read by Thomas S. Bell, Esq., and "the blessing of God invoked by Rev. Mr. Stevens."

The following is a copy of the paper put in the corner stone:

"On Tuesday, July 3rd, 1832, this corner stone of the Presbyterian Church, was laid by Rev. William A. Stevens, officiating Presbyterian clergyman of this borough, attended by

"Building Committee—William H. Dillingham, Asher Miner, Joseph Davidson, Henry Fleming, Thomas S. Bell.

"Architect—Thomas Ustick Walter.

"Carpenters—David Haines and James Powell.

"Stone Mason—Eli Pyle.

"Corresponding Committee—Rev. William A. Stevens, Thomas S. Bell, John W. Cunningham, William H. Dillingham.

"Collecting Committee—William Everhart, John Cunningham, Robert Ralston, John T. Denney.

"Trustees—Ziba Pyle, Robert Ralston, Henry Fleming.

"Population of West Chester, fifteen hundred."

A copy of the names of the subscribers was also enclosed. Until recently it was thought there was no other list in existence.

A short time after the celebration of the seventy-fifth anniversary of the organization of this church, it was learned that Samuel Marshall, Esq., of West Chester, had discovered among some old papers in his office what is manifestly the official copy of the subscriptions made for the erection of the church building. It contains all the names of subscribers not only in West Chester, but in Philadelphia, Harrisburg, Coatesville and vicinity, New London, The Rocks and Pencader, East Whiteland and vicinity, scattering subscriptions, Brandywine and vicinity and Newark and vicinity.

This list gives all the names, the amount subscribed by each one, the amount collected, and by whom collected; the amount uncollected, the amount uncollected and available, the amount uncollected and supposed to be unavailable, and the amount payable in materials. All these are in separate columns, and every item is most carefully carried out and the whole is summarized for a complete report.

Mr. Marshall has turned this valuable document over to the church to be carefully preserved for future generations.\*

The work of building, however, went on more slowly than was expected. It was not covered in until the summer of 1833, and not before January, 1834, was it in a condition to be occupied for public worship. The cost exceeded the estimate and funds came in slowly. The building, however, was erected in the most substantial manner. But meantime much earnest and efficient work had been done toward the rearing of the spiritual temple. Preaching services were held regularly in the Court House, and meetings for prayer from house to house.

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\*The subscribers in West Chester are as follows: William Everhart, W. H. Dillingham, T. S. Bell, A. and C. Miner, Ziba Pyle, Isaac Darlington, Isaac Thomas, David Townsend, H. H. VanAmringe, Dr. W. Darlington, Owen Stover, John Barber, Wm. Williamson, W. Apple, Wm. Winterbottom, John Tweddle, Thos. Williamson, George Brinton, John B. Brinton, Jesse Kerns, Jos. I. Lewis, Jos. Hemphill, Jr., Geo. Meredith, Outten D. Jester, Wilmer Worthington, Robert Ralston, L. W. Williams, James Tillum, Joseph Jones, John T. Haines, Nimrod Strickland, E. A. Maginess, Jesse McCall, Townsend Haines, John Marshall, Wm. Davis, Peter Osborne, John Burns, Robert Irwin, David Carr, Jacob Keemle, Robert Matlack, John Hall, Marshall James, James Mendenhall, Jos. Townsend (shoemaker), Parmenio L. Phillips, Jacob Entriken, U. V. Pennypacker, Edward Shields, William Mercer, Seneca Warner, Thos. Ogden, Ed. E. Collins, Elizabeth Good, E. Turner, John Ingraham, H. T. Jefferis, R. B. Dodson, Eber Worthington, Isaac Worthington, Cheyney Hannum, Jas. A. Hemphill, I. R. M. Bicking, Granville S. Jefferis, Thomas Garrett, William Miller, E. Goulcher, A. McKay, Wm. Reid, Jos. Davidson, John White, Richard Evans, John R. Pierce, Jacob Binder, John H. Sweney, John Miller, John McGinley, Chas. Sink, Thomas Sweney, P. Frazer Smith, Cheyney Jefferis, William Adle, Jos. I. Townsend, Francis Hickman, Robert Mercer, David B. Reed, Thos. Powell, James Davis, John T. Denny, Joseph Hickman, Sam'l C. Greene, Enos Smedley, John C. G. Rauch, John H. Brinton, Olof Stromberg, Samson Babb, Henry Fleming, Daniel Buckwalter, Daniel Fuller, Oliver Alison, Harriet Work, E. S. Price, Ab'm Williams, Wm. Wickersham, Geo. Fisher, E. Bradley, John James, Wm. Lent, Y. Miles, Jesse Turner, Robert Fielding, S. Auger, John Rutter, Mrs. Haslet, Samuel Way, John D. Pettit, Eli Pyle, Warner Bennett, Wm. Bennett, David Haines, James Powell, Eusebius Townsend, Joseph H. Brinton. Added to the list after the total amount of the above had been given, was a subscription of fifty dollars. "Subscription of a Friend put into the hands of A. Miner, Dr. J. E."

Mr. Stevens was ordained as an evangelist by the Presbytery of New Castle, December 5, 1832, but it was not deemed expedient to organize the church until the house should be ready for use. Indeed at the date of Mr. Stevens' ordination it is not probable that material for organization could be found. A Sabbath School Society was formed July 22, 1832. Mr. Stevens was chairman of the meeting. The preamble tersely states its aim. "With a single eye to the glory of God, and a desire to promote the welfare of our fellow beings, we whose names are hereunto affixed do form ourselves into a society for the religious and moral instruction of children and adults."

The members subscribing were: Joseph A. Davidson, Henry S. Evans, John T. Denny, Charles Sink, Christian K. Ralston, Sarah Ann Duval, Ann Maginness, John Neill, Henry Webber, John Watson, Isaac J. Riter, Lucretia Fleming, Ellen E. Miner, Anna Mary Townsend, Charlotte Miner, Hannah Jones, Mary Ann Thompson, Anna Thompson, A. J. Lewis, Cornelius O'Callaghan, Robert Ralston, Rachel A. Noble, Mary Truman, Carolina Haslett, Ann M. Haslett, Mary Ann Haslett, Jeanette Haslett, Maria L. Haslett, Elizabeth Smith, Eliza Entriken, George W. Gallagher, Franklin S. Mills, Peter Gite, John H. Brinton, William P. Townsend, John McGinley, Joseph Hemphill, Jr., Mary Sink, Catherine McGinley, P. Frazer Smith, Asher Miner, Elizabeth Worthington, Henry C. Fulmer, Rachel Townsend, Wilmer Worthington, M. D., William Whitehead, Addison May, James Hutchinson, Rebecca Thompson, William Wheeler, Henry Fleming, Esther Williamson, Miriam Pyle, William Everhart, John Marshall, Malinda Marshall, Edward M. Bartlett, Mary Ann Harris, Thomas S. Bell, Kezia Bell, Catherine L. Darlington and Stephen Harris, M. D. Its first officers chosen, July 27, 1832, were: President, Joseph A. Davidson; Vice President, H. S. Evans; Corresponding Secretary, John F. Denny; Secretary, Charles Sink; Treasurer, Lucretia Fleming; Librarian, Christian K. Ralston. July 26, 1833: Superintendent, Charles Sink; President, Henry Fleming, Esq.; Vice Presi-

dent, Joseph Hemphill, Jr.; Secretary, John H. Brinton; Corresponding Secretary, William P. Townsend; Treasurer, Henry Webber. The officers in 1834 were: Superintendent, P. Frazer Smith; President, Dr. Wilmer Worthington; Vice President, Charles Sink; Librarian, William Webber. July 7, 1835, Dr. Wilmer Worthington became Superintendent, Mr. Smith having resigned. A report made in the fall of this year tells us that "the number of regular attendants is from forty to fifty. On the register, ninety-seven. Of the scholars, two classes, one male and one female, are colored. Number of teachers, four males and eight females, all except three of the females professors of religion and members of the Presbyterian Church." The falling off from 1834 is due chiefly to its having become distinctively a denominational school, and its removal to the church.

At the beginning of this Sabbath School effort, the Society connected itself with the American Sunday School Union. It held its school at first in the lecture room of the academy, and afterward successively in the hall afterward known as the Village Record Building, on Church street, between Market and Gay, and then in the Court House. It was not denominational, but most of its members were of those who afterward became members or worshipers in the Presbyterian Church when organized. This Society and its schools were the first formal fruit of Mr. Stevens' labors here. In 1833 the school was removed to the Presbyterian Church, "in consequence of the sale of the hall, and a resolution of the County Commissioners forbidding the use of the Court House for any religious purpose unless upon the payment of one dollar for each day, which the funds of the association would not warrant." During the winter of 1833 and 1834, an extensive revival took place under the ministrations of Mr. Stevens. The report of the Society, April 29, 1834, shows, that of twenty-two teachers in the school, seventeen had united with the church. Of pupils, they report one hundred and two females and sixty-two males, "none of whom, however, had professed their faith in Christ."



Public worship was held in the church for the first time on the first Sabbath in January, 1834. Its completion had been delayed for want of funds, and now its unpainted pews, and unfinished gallery, and temporary steps, gave evidence of the straits of the congregation. The cupola, which was to crown it, remains to this day a vision of the future.

But the spiritual house about to be founded was full of promise. On Saturday, January 11th, 1834, the Committee of Presbytery, appointed to organize the church, met for that purpose. It consisted of Rev. Robert Graham, Rev. Dr. James Magraw, Rev. William Finney, Rev. William A. Stevens, with Gen. John W. Cunningham and Robert Ralston as ruling elders.

The original minutes, in the handwriting of Mr. Stevens, tell us that "certificates of dismissal and recommendation from other churches were received from the following individuals, viz.: Stephen Harris, M. D., Thomas Hutchison, Charles Sink, Robert Ralston, Edward Bartlett, John Marsh, Mary Ann Harris, Elizabeth Smith, Jane Burns, Eliza Marsh, Mary Ann Sink, Mary Ralston, Ann Bartlett, Mary Smith, Martha Smith, Anna Haslett, Mary Ann Haslett, John White and Hannah White; nineteen in all.

The following were received upon examination as to their acquaintance with the doctrines of the church and experimental religion, viz.: Henry Fleming, James T. Beaumont, P. F. Smith, George W. Gallagher, Henry Webber, William Everhart, John Todd, Asher Miner, Mary Fairlamb, Hannah Everhart, Elizabeth Everhart, Elizabeth Worthington, Anna Thompson, Mary Ann Thompson, Hannah Goodwin, Christiana Ralston, Lucretia Fleming, Caroline Fleming, Ellen E. Miner, Charity Babb, Martha Taylor, William Taylor, William Whitehead, Susan Webb, Mary Ann Ingram, Hester Goodwin, Catherine Young, Hannah Winterbottom, Letitia Fleming, Elizabeth Good, Rebecca Thompson, Peninah Long, Hannah Hutchison—thirty-three. Making in all fifty-two.

The members of the church recognizing their distinctive character, as composing a part of the Presbyterian body of Christians, adopted the following article of agreement: "We do hereby receive and adopt the Confession of Faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, together with the discipline and form of government."

The church constituted by the reception of these members chose as elders, Dr. Stephen Harris, Thomas Hutchinson, Charles Sink, Robert Ralston, Henry Fleming and P. F. Smith.

At the close of the afternoon service on Saturday, the 11th, the committee ordained Messrs. Fleming and Sink, the others, with the exception of Mr. Smith, having been previously ordained. Mr. Smith preferred that his ordination be postponed for the present. With this exception the newly chosen elders were installed, Rev. Robert Graham delivering the charge to the elders, and Dr. Magraw delivering the charge to the congregation. On Sabbath morning the ordinance of baptism was administered to fourteen of those who had joined on profession of their faith, and the newly-constituted church sat down together for the first time at the table of their Lord.

The occasion brought together many from other churches, so that about seventy are said to have shared in their first communion. Nothing is said in the record of any formal dedication of the house. Naturally enough the heart of the pastor was full of the more glorious consecration of the living temple to the work and service of Jehovah.

Not often is success so speedily vouchsafed to a minister of the gospel. Less than three years before, Mr. Stevens entered on his work as a licentiate, with but little experience, in a community whose permanent residents furnished but few members of the church he sought to establish. The congregation he would gather had no home of its own. Now he stands at the table of the Lord in a house reared largely by his labors, to administer the ordinance to more than fifty communicants, three-fifths of whom owned



him for their spiritual father. The victor on the battlefield can know no such joy as fills the heart of the pastor when God gives him souls for his hire. The warrior's greenest wreath shall wither on his brow; the pastor's crown shall grow brighter as the years of eternity roll. "They that turn many to righteousness shall shine as the stars forever and ever."

The services in connection with the organization were protracted until the 15th of January. At the close, on invitation given, twenty-four are said to have gone forward to testify by this act their purpose to serve God.

On the first of March, Henry H. VanAmringe, James Hutchison, William Apple, Samuel Howard, James Jackson, Miriam Pyle, Hester Williamson, Rhoda W. Smith, Rachel Ann Noble, Evelina A. Burns, Sidney Weaver, Elizabeth Haslett and Elizabeth Beaumont, were received by examination, and Mr. Kinsey and Agnes Reed by certificate.

On the 31st of May, Sarah Weaver was received by examination, making the entire number received, twenty-one by certificate, and forty-seven by profession of their faith in Christ.

A charter was obtained January 15th, 1834, from the Supreme Court, incorporating the congregation under the title of "The First Presbyterian Church of the Borough of West Chester." Under this charter, at an election held January, 17, 1834, Henry Fleming, Thomas S. Bell and William H. Dillingham, were chosen trustees to serve for three years; Joseph Smith, Asher Miner and Thomas Hutchison, for two years; P. Frazer Smith, H. H. VanAmringe and Wilmer Worthington, M. D., for one year. On the first of February a public letting of the pews took place. Twelve pews were let at twenty dollars each; nine, at fifteen dollars; eleven, at twelve dollars; four and one-half, at ten dollars, and one and a half, at five dollars; making a revenue of five hundred and fifty-nine dollars and fifty cents; leaving thirty-six pews of the eighty-four, unrented. Pew number forty-two was appropriated to the

pastor of the church. At the rate proposed, all the pews, if rented, would yield one thousand one hundred and fourteen dollars.

A statement of the affairs of the congregation, February 4th, shows the indebtedness incurred in erecting the church, to be one thousand nine hundred and fifty-two dollars and twenty-nine cents, which was funded and secured by mortgage. Ziba Pyle was elected treasurer.

At a meeting held to fix the salary of the minister, February 24th, it was resolved "that after the interest on the debt on the church, say one hundred and twenty dollars, shall have been paid out of the pew rents, that the balance of the pew rents shall be appropriated to pay the pastor's salary, provided that the salary shall not exceed in any one year the sum of eight hundred dollars."

#### THE FIRST PASTOR—REV. WM. A. STEVENS.

On the third of March, 1834, a unanimous call was extended to Rev. William A. Stevens to become the pastor of the church, promising the salary provided for above. It marks the faith of both parties, that no provision is made looking to the possibility of its being less. The call was put into the hands of Mr. Stevens by the Presbytery, April 1, 1834, and was formally accepted. The Presbytery appointed a committee of installation to meet in West Chester on the last Friday in May, at 7.30 p. m. Mr. Stevens was installed as appointed, May 30, 1834, Rev. Robert White, Rev. John N. C. Grier and Rev. John M. Dickey officiating. On the same page of the record, which contains the report of the installation, is found this brief minute, "Rev. William A. Stevens was removed by death, October 3, 1834."

The Sabbath next after his installation was the communion. At the close of the services, Mr. Stevens remarked to a friend that he considered his life work chiefly done. It proved to be so. A single Sabbath at home, then came the sickness, not at first alarming, which was to end his life.

The record of the session is: "The Rev. William A. Stevens, the pastor of this church, departed this life on Friday, October 3, 1834, at the residence of Hon. David Potts, Warwick Furnace, Chester county, aged 27 years. His remains were interred in the burial ground belonging to the church, on the succeeding Sabbath at four o'clock, attended by his congregation and a large number of the citizens of West Chester."

The body of Mr. Stevens was originally interred as stated above, in the burial ground of the church, then situated on the south side of Barnard street, west of New. As recently as 1853, the whole block bounded by Barnard, New, Union and Wayne, was occupied by the cemeteries of the respective churches, in the following order beginning on Barnard street, viz.: Baptist, Presbyterian, Methodist and Episcopal. Not long, however, after his death, the body was removed to the yard of the church where it remained for many years, and was then transferred to Oaklands Cemetery, where it now lies. At that time the grave was in a line with the pulpit window, beside the church on Darlington street. A simple and beautiful tablet marks the place of burial.

Thus in the short space of three years and a half the ministerial life of Mr. Stevens was completed. His best and most enduring monument is this church. At his death it numbered sixty-eight members. He left behind him the reputation of a faithful servant of God, blameless, courageous and devoted to his high calling. His memory lives as a blessed legacy in the community in which his life's work was so quickly and so well done.

Mr. Stevens was born at Compton, Talbot county, Md., April 9, 1807. His father, Hon. Samuel Stevens, was three times elected Governor of Maryland, and bore through life the reputation of an honorable and upright man. His mother, a daughter of Robert May, Esq., of Chester county, was a sister of Addison May Esq. She was an eminently pious woman, and to her prayers and counsels we must ascribe in great measure the character of her son. Mr.

Stevens' early education was at home under private tutors. In his seventeenth year he entered Jefferson College, and soon became a subject of the revival prevailing there. His plans of life were changed, and he at once set his heart upon the ministry and shaped his studies to that end. After graduating at Jefferson, Mr. Stevens studied one year at Yale, and then entered the Theological Seminary at Princeton. After his licensure he preached for a brief period on the eastern shore of Maryland. Then for a short time he preached in Norristown. In March, 1831, he came here.

In person Mr. Stevens was of medium size, some five feet nine inches in height, and inclined to corpulency at the time of his majority. "His delivery was pronounced excellent by all. His sermons were always written and committed to memory, and generally short." One of his sermons remains as a possession of the church.

From an obituary notice published at the time of his death, and preserved all these years by Mrs. Martha May Rothrock, whose father was Mr. Stevens' uncle, and who lives here in West Chester to witness this seventy-fifth anniversary, the following is quoted:

"Mr. Stevens had but four short months before been installed pastor of the church by the Presbytery of New Castle, to which he belonged, and had preached but one Sabbath afterwards, when the symptoms of declining health induced him to relinquish his labors and try the effect of traveling and relaxation. His place was supplied by the Rev. Elias P. Ely, who had but just completed a two-months term of labor for his Master, when he returned to Connecticut to die at the paternal mansion, thus preceding a few days our departed brother, who has now followed him to the land of silence. How transporting their interview beyond the cold Jordan they have now both passed!

"Finding his health but little improved by the jaunt, he returned from the Springs, in New York, and after languishing for two months in West Chester and vicinity, flattered occasionally with some apparent change for the better, he

ceased to breathe on the morning of the 3rd instant, at the house of a relation, at Warwick Furnace. \* \* \* He was a scholar well trained, a soldier well equipped for the work of the ministry. The sweetly persuasive accents of his silvery tongue, and the well digested thoughts which he gave forth from the sacred desk \* \* \* and the softening mellow impression still remains. Mr. Stevens was certainly peculiarly gifted. His mind was of a fine mold, accurate, clear, elevated and comprehensive—careless of detail, but adapted to seize hold of the prominent points of a subject and present them in bold relief for practical effect. The beautiful rather than the sublime was his element. There was chasteness in his conceptions, and a polish in his diction. There was a certain fascination in his address, which, while it suppressed levity, won attention and fixed impression. He was not impassioned, but pathetic; not illogical, yet not abstract. Argumentative when he chose, but pleasing and winning even when compelled to controvert.

“He was, as a man, possessed of a versatility of talent which had the property of rendering him companionable to all, to the extent of becoming ‘all things to all men,’ for the purpose of winning some. He knew, however, where to set just bounds, and to shun the unwholesome influences arising from too much familiarity with the things of the world. He was, in his days of best health, possessed of fine manly form, ruddy, robust and rather commanding, but withal delicate, and as the event proved, unsound. \*

\* \* To his people he was endeared as a man of God who toiled and prayed and sought after their good, and he was entwined about their hearts by tenderest cords. The tear involuntarily starts from the writer’s eye when he recalls the frequent expressions of brotherly, motherly, tender regard which have fallen from their lips in his hearing, when speaking of their pastor. Prayer without ceasing was made for his recovery, and for a time some felt encouraged to hope. A complicated disease involving several of the vital parts presented such dubious and conflicting

symptoms as to baffle medical opinion and render the proper treatment difficult. A marked alteration for the worse a day or two before his decease awakened apprehension of the issue in some, and a difficulty in breathing occasioned probably by the presence of water in the chest, soon confirmed their fears, and left the emaciated frame to tell the rest. Fondly had maternal tenderness and piety watched and cheered the pillow of a dying son, for tedious days and nights and weeks together, and it was hoped that ere the close of the past week he would return to the borough, preparatory to attendance at church with the members of his Presbytery now expected to convene in it; but the Most High had other designs toward him, and his sun descended in its western sky more rapidly than even despondency itself had anticipated; so true is it that death comes like a thief in the night, rendering it essential that we be always ready. The nature of his complaint precluded the expression of his feelings, but from much that had passed in conversation before, we infer that death was not a terror to his mind.

"The first interview had with him on his return from New York to Philadelphia convinced the writer that he was incurably sick, and freely communicating the impression did not create distress. He observed, 'Brother M., I am not long for this world.' I responded in the affirmative with tenderness, and he was affected, but did not lose his firmness. When asked if it would trouble him to know his case to be incurable, he said not, and requested a free disclosure of medical opinion, which was given him. Thus calm, collected, leaning, we trust, on all-sufficient grace, he has passed from our view to join the choir of the redeemed. Many a heart aches for him, many a tear flows. The sons and daughters of Zion in West Chester deplore him as a brother; some weep for him as a spiritual father, by whom they have been born to God; and many are the tributes of respect and tenderness for his memory which lips unfeigned pay.

"May God sanctify the dispensation to saints and sin-



ners. O ye who heard listlessly the voice of this man of God when alive, hear him now from the grave, for he being dead yet speaketh. You will meet him; and shall he welcome you to the joys of the common Lord, or shall he appear as a witness against you? \* \* \* Servant of God! Well done. 'I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'"

The death of Mr. Stevens was a great blow to the church. His own popularity was great. His talents were of a high order. Many were drawn to the new congregation by the zeal and the eloquence of the youthful preacher. His death left the flock literally as sheep without a shepherd. In the brief period between the organization of the church and the death of the pastor, but little could be done toward molding the heterogeneous materials into a compact and organized body. Officers and members were alike new to each other.

The dissensions which were then agitating the church at large, and which culminated in the division of 1838, were felt here. The efforts of those without, who endeavored to keep the church in harmony with a majority of the Presbytery, were injudicious. Seeds of discord were sown. The power of unity was no longer felt. Repeated failures to secure a pastor discouraged the congregation. Some who had worshiped with the church and supported it in the absence of any organization of their own, now united with the Baptist Church, which dates from 1834, or the Episcopal gathered in 1836. Moreover, the location of the church, now so central and desirable was then against it. There were no sidewalks from Church street west. A building for evening meetings and Sunday School was erected "in town," on the rear of a lot on the west side of Church street, then owned by P. Frazer Smith, Esq., now No. 10 South Church street. The building which was a small frame structure was used until 1850, when it was removed.

For many years it stood in two sections at the southeast corner of Miner and New streets.

### REV. JAMES J. GRAFF'S PASTORATE.

On January 12, 1835., a call was given to Rev. Joseph Barr, which he declined. A call July 6, 1835, to Rev. Joseph Mahon, was also declined. In December, 1835, the Rev. James J. Graff was invited to supply the church. A call was subsequently given and accepted, and he was installed on April 29, 1836. The number of members at this time was sixty-two. On the 30th of October, 1836, Dr. Wilmer Worthington was ordained a ruling elder.

Reference has already been made to the troubled state of the Presbyterian Church in the United States. Some of the members of the New Castle Presbytery were annoyingly active in their efforts to control the pulpit and secure the church to what was then known as the "Old School," while the sympathies of the congregation were very decidedly with the "New School."

At a meeting of the Presbytery at Pequea, September 27, 1836, the church requested it to concur in a petition to Synod that it be transferred to the Presbytery of Philadelphia. The Presbytery, however, recommended the congregation to forbear making its application to the Synod at the next meeting, "trusting that the church will be in a more settled state a year hence, and that Presbytery can concur in their request if presented." The difficulties, however, were not removed. The questions which agitated the church at large were agitated here. The prosecution of Rev. Dr. Albert Barnes for heresy, was regarded as persecution, a large majority of the church sympathizing with him, and with the views of which he was regarded as the exponent.

At a meeting of the Presbytery held in this church, October, 1837, on the question of sustaining the excinding acts of the Assembly, Henry Fleming, Esq., the delegate from this church, voted the solitary "No!" with an em-



phasia which those who knew him could well appreciate.

At the meeting of the Assembly in 1838, the commissioners from the New Castle Presbytery went with the "Old School," which explains the following minute of the Presbytery. "The Rev. J. J. Graff and Mr. P. F. Smith, in their proper persons, and the session and the congregation at West Chester, by a written communication declared, 'That should this Presbytery affirm the conduct of their commissioners to the last General Assembly, then, and in that case, they, and each of them, would withdraw from their connection.' The Presbytery did so approve of the course of said commissioners, whereupon they, according to their declaration, did withdraw. This Presbytery does therefore, hereby declare that Rev. J. J. Graff, and the session and congregation of West Chester are no longer to be considered as connected with the Presbyterian Church." The church with its pastor thus excinded sought admission to the Third Presbytery of Philadelphia, and was received by it October 2, 1838.

From this time onward to the reunion in 1870, the relations of the church were with that Presbytery, and were perfectly harmonious. It is not easy at this day to conceive the bitterness of feeling, which preceded, accompanied and followed the disruption of 1838. It is our blessed privilege to share in the harmony and prosperity of the reunion.

The ministry of Mr. Graff here continued a little more than four years. During that time 25 were added to the church by certificate, and 16 by examination, a total of 41. The number on the roll when he left was 76. Meanwhile, in 1839, a church was organized, chiefly of members of this church, at East Whiteland. Until the spring of 1841 it was connected with this church in the same pastoral charge. In April, 1840, Mr. Graff resigned.

Mr. Graff was born within the limits of the congregation of Chestnut Level, Lancaster county, Pa., November 22, 1803. During his childhood his parents removed to Maryland. He received his classical education at Chestnut

Level, under Rev. Francis A. Latta, and at Bethesda, Md., under Rev. John Mories, D. D. He studied theology at Princeton, and was licensed by the Presbytery of the District of Columbia, in the fall of 1833, and ordained in the spring of 1834 as an evangelist. After leaving West Chester he served several churches as pastor, being called eventually to Annapolis, Md. Here he labored until the breaking out of the Rebellion, when a majority of his people being opposed to the Union, which he heartily sustained, he resigned in 1861. He was immediately appointed by the Government Librarian of the Naval Academy at Annapolis, a position which he held until his death.

### REV. JOHN CROWELL.

Soon after the resignation of Mr. Graff, a call was given to the Rev. John Crowell, a licentiate of the Third Presbytery of Philadelphia. He was ordained and installed June 5, 1840. During the first year the pastoral services were divided between East Whiteland and West Chester. In the spring of 1841, Mr. James Crowell, the father of the pastor, took charge of the academy, and Mr. Crowell was associated with him, having charge of the classical and mathematical departments, a step made necessary by the inadequacy of the support. Four hundred and fifty dollars was all the church could promise its pastor, and even this was often in arrears. Home missionary aid was withdrawn, on the ground that the pastor devoted part of his time to teaching. This withdrawal of aid, combined with the debt on the building and other financial difficulties, brought on, in the summer of 1842, a crisis in the history of the church, which resulted favorably to its subsequent progress. Arrearages were brought up; the debt was provided for and subsequently paid; the house, which had never been completed, was put in thorough repair, the pews and woodwork were painted, a gallery built, and a great advance made toward self-support. As often happens, this awakening of interest in the outward concerns of the sanctuary,

was followed in the winter of 1842-43 by a revival of great power. Some thirty-eight were received into the church on a profession of their faith, of whom twenty-five were baptized. The number on the roll was reported May, 1843, as one hundred and twenty-four.

During the ministry of Mr. Crowell, great and substantial progress was made in all the elements of true success. The antagonism of the disruption disappeared. The church became homogeneous; valuable additions were made to the congregation, and the way was prepared for a more rapid growth. Mr. Crowell was pastor for a little over ten years. During that time sixty were added to the church by profession and thirty by letter, a total of ninety. On the 15th of July, 1850, having received a call from the Second Presbyterian Church of Orange, N. J., Mr. Crowell tendered his resignation, which was reluctantly accepted. The pastoral relation was dissolved by the Presbytery, July 17, 1850. The number of communicants, as reported in May, 1850, was one hundred and twenty-four. A careful revision, however, reduced the number of those present or accounted for to ninety-six.

Rev. John Crowell, D. D., was the only ex-pastor who lived to see the seventy-fifth anniversary of the organization of this church. Writing from East Orange, N. J., he expressed regret that on account of lack of strength he would be unable to be present at the exercises.\* He re-

\*Since the above was written, Rev. John Crowell, D. D. died at his home in East Orange, N. J., March 29th, of pneumonia after an illness of two days. He was in his ninety-fifth year. Dr. Crowell was born in Philadelphia, the son of James Crowell and Mary Gardner. He studied at the University of Pennsylvania and at Princeton College, graduating from the latter in 1834. Three years later he was graduated from Princeton Theological Seminary. He was a tutor in Princeton College in 1836. He was ordained in the Presbyterian ministry in 1840, and was pastor of the First Presbyterian Church, of West Chester, Pa., from then until 1850. During the next thirteen years he was pastor of the Brick Presbyterian Church in East Orange, N. J. He held a pastorate at Odessa, Del., from 1867 to 1878 and was an acting pastor of a church at Stirling, N. J., from 1884 to 1888. He was secretary of the Board of Education of East Orange from 1889 until 1906, when he resigned and at the same time retired from active work. He was author of "Republics: Popular Government an Appointment of God," 1871; and "Christ in All the Scriptures." He contributed about 400 articles to the International Encyclopaedia. He was married on October 24, 1840, to Katharine Roney, daughter of Thomas Roney, of Philadelphia. He is survived by these children: Miss Catharine Crowell and Miss Mary Crowell, of East Orange; Foster Crowell, of New York; Mrs. Arthur Richmond, of East Orange, and Thomas R. Crowell, of Lebanon, Pa.

called the fact that in April, 1839, the Third Presbytery of Philadelphia met at West Chester, and he was there licensed to preach the Gospel. Then in June, 1840, the Presbytery met there again to ordain and install him pastor of the church. He tells us that in the years of his pastorate "the side pews on the right of the minister were occupied by boys from Mr. Bolmar's school, and the corresponding pews on the left were filled by the boys from the West Chester Academy. At that early period in the history of the church, the church edifice had not been completed, but the work was soon accomplished by the finishing of the vestibules, stairways and gallery, after which a choir was established which added greatly to the efficiency and attractiveness of the church services. Before the gallery was built 'Squire Fleming, who was also one of the elders, discharged the duties of Precentor. His official station was at a small table on the cross aisle in front of the pulpit."

He wrote in his letter that eventually a "pipe organ" was obtained, but it was "quite small." He gives it as his impression that "it was some time, perhaps several years," before the organ came into use, and he adds, "This delay may have been owing in part to the strong Quaker sentiment of West Chester."

### REV. WILLIAM E. MOORE.

On the second Sabbath in August, 1850, Mr. William E. Moore, a licentiate of the Presbytery of Wilmington, was invited to supply the vacant pulpit. A unanimous call was extended to him and he entered on his work, September 29, 1850. He was ordained and installed by the Third Presbytery of Philadelphia, October 30, 1850. The amount of the salary promised in the call was five hundred dollars, but it was understood that it should be made up by subscription to six hundred dollars. The income of the church from pew rents at this time was five hundred and twenty dollars.

When Rev. Mr. Moore became pastor, there were



WILLIAM EVES MOORE  
Pastor, 1850-1872



found on the roll of those who could be accounted for a membership of ninety-six. The congregation was harmonious and united. Under the faithful and able preaching of the preceding pastors the church had been consolidated and indoctrinated. The population of the borough was 3072. Among the members of the church and congregation were many influential citizens. At that time Rev. J. B. Clemson was rector of the Episcopal Church; Rev. Alfred Patton, of the Baptist Church, then standing on Church street, north of where the West Chester Laundry is now located; Rev. James Huston was pastor of the Methodist Church, succeeded the next spring by the Rev. Alfred Cookman. Among all these churches was the most cordial harmony.

The elders of the church at this time were Henry Fleming, Esq., P. Frazer Smith, Esq., Wilmer Worthington, M. D., and James Crowell. These were also trustees, and in addition, Ziba Pyle, Esq., William Williamson, Esq., John Marshall and Captain William Apple. The signatures of these eight were, by order of the congregation, affixed to the call given to Rev. Mr. Moore.

Up to the end of Mr. Crowell's pastorate here, the evening meetings and Sabbath School were held in the Lecture Room on Church street. For a year or more after Rev. Mr. Moore became pastor, they were held in the audience room of the church. The basement was then finished, gas was introduced, the whole church was painted and papered in 1853.

The growth of the church was gradual but strong. On the 9th of July, 1854, Mr. Lambert Clark and William F. Wyers were elected ruling elders. In May, 1860, the number of members reported was 211. The revivals of 1858-59 had reached this church, not so much in the way of large additions, as in increased zeal and energy. Sabbath Schools were established in the neighboring districts, and an attempt was made, successful for a time, to maintain a Young Men's Christian Association, which ultimately failed because its young men were too old.



The field of labor around the borough had by this time widened, so that the pastor of this church was called upon to preach almost every Sabbath, either at Unionville, Hamorton, Kennett Square, Dilworthtown, Sager's, Parkerville, Harmony Hill, or some other point within reach. By this time the church was full and a demand was made for more room.

The trustees took measures to enlarge the church by adding twenty-five feet in length, which would give forty additional pews, making the seating capacity six hundred in addition to the gallery. This was all accomplished, and at the same time the whole was frescoed, painted and furnished. The repairs were completed in 1862 at an expense of \$1,968.60, and the sermon on the occasion of its re-occupation was preached by Rev. John Crowell.

While these repairs were in progress the Rebellion broke out, and the quiet of the borough was broken by the gathering here of armed men. The harmony of the church, however, was not disturbed; with perfect unanimity its members recognized their obligations to their country.

The following is a list of those immediately connected with the families of this congregation who were in the army in different capacities during the war:

Surgeons—Dr. William S. King, U. S. A.; Dr. William H. Worthington, 93d Regiment, P. V.; Dr. John R. Everhart, 97th; Dr. J. R. Hayes, 81st; Dr. William B. Brinton, 4th Reserve; Dr. Howard King, 21st Cavalry; Dr. William Goodell, Hospital.

John G. Parke, Major General; George F. Smith, Colonel, 61st P. V.; Henry M. McIntyre, 1st Reserves, died of wounds received at New Market, Va.; William James, Brigadier General and Quartermaster; E. L. Christman, Captain 1st Reserves; David Jones, Quartermaster, 97th; D. B. Hannum, Jr., Lieutenant, .... Cavalry; William Snare, Lieutenant, 124th; William Whitehead, Lieutenant, 124th; John Barber, Lieutenant, 97th; P. Mercer, Lieutenant and Quartermaster, 1st Reserves; Paul Whitehead, Captain, 86th; Thomas John, Sergeant, 97th; Reuben Fithian, Ser-

geant, 97th, Austin Fithian, 97th; Walter Lackey, 95th; George Garrett, 97th; Lee A. Stroud, 97th; John P. Winterbottom, 97th; William Hemphill, 97th; Isaac Burns, .... Cavalry; George Burns, 97th; Joseph Davis, 124th; Edward Jester, 124th; Charles W. Fraley, 124th; S. Naylor, 124th; Frank P. Gardiner, Ensign, U. S. N., died in service; Robert T. Cornwell, Captain.

The following responded to the call made by the Governor for the militia for Antietam and Gettysburg.

William B. Waddell, Major; J. B. Everhart, Major; William Dallett, Captain; Thomas Reed, Lieutenant; John A. Leslie, Artillery; William E. Barber, Lieutenant; William McKay, John G. Robinson, C. B. Lee, George Kerr, Theodore Apple, W. W. Woodruff, Theodore Lee, Theodore Beaumont, Charles Jacobs, Livingston Hartman, Artillery; Rev. William E. Moore, Second Lieutenant, Artillery; F. A. Allen, Artillery; William V. Husted, Artillery; J. Carpenter Rhoades, Artillery; E. R. Stevens, Artillery; R. E. Monaghan, Infantry; Willie Fithian, Musician.

With very few exceptions these embraced all the men in the congregation capable of bearing arms. The militia of 1863 were mustered into the service of the United States, June 29th, for three months, and were mustered out on the 24th of August. The ladies of the congregation did a noble and untiring work in feeding and caring for the soldiers. Camp Wayne was located here. The 9th and 11th Regiments of the three months' men were organized here, as also the 9th and 7th Reserves, and the 97th. The Christian and Sanitary Commissions were largely aided by our people.

During the ten years from 1860 to 1870, the growth of the church was rapid. Two hundred and seventy-one were added to its communion. The years 1865-66 were especially marked by large accessions. Mr. William McCullough and Mr. William V. Husted were installed as ruling elders, October 20, 1865.

In November, 1869, the two branches of the Presbyte-

rian Church were reunited, and by the adjustment of Presbyterian lines this church, with all the Presbyterian churches of Chester and Delaware counties, were formed into a new Presbytery bearing the name of Chester.

During the years 1871-72 the gallery of the church was enlarged and a new organ bought. The vestibule was laid with tile, the granite steps erected, and other improvements made in heating, lighting, etc., at an expense of about \$3700.

On the 22d of February, 1872, a call was extended to the pastor of this church by the Second Presbyterian Church of Columbus, Ohio. After visiting that field he felt it to be his duty to accept, and accordingly was dismissed by the Presbytery of Chester, April 9, 1872, and preached his farewell sermon, Sabbath, April 14th, closing a pastorate of twenty-one and a half years. During these years there were added to the church 221 by letter, 325 by profession, a total of 546. The number on the roll of the church as reported by the Clerk of the Sessions, May, 1872, was 370.

In April, 1872, the church adopted the "term service" of the eldership. Dr. Worthington, William McCullough and William V. Husted resigned, and were immediately re-elected to serve for three years. Four additional elders were elected to serve for the same time, viz.: John G. Robinson, William E. Barber, William S. Kirk and Alfred P. Reid. Of the elders, James Crowell had been dismissed March 16, 1854; Henry Fleming, Esq., had died September 29, 1865, aged 82; Lambert Clark died, May 16, 1869, aged 72, and William F. Wyers died June 23, 1871, aged 59.

Henry Fleming, Esq., died September 29, 1865. In the minute adopted by the Session, November 15, there is an extended notice of his relation to this church from its beginning: "Although the church was not formally organized till 1834, it may be said that it had a practical and effective existence since 1831, when Mr. Fleming faithfully aided its first pastor in laying its foundations, and until



# RULING ELDERS

1. Henry Fleming
2. Dr. Wilmer Worthington
3. Lambert Clark

4. William F. Wyers
5. William E. Barber
6. P. Frazer Smith



Mr. Stevens' death continued one of his able and steady supporters. Mr. Fleming first made a public profession of religion at the organization of the church in January, 1834, and with five others was chosen a ruling elder. Four of these have been dismissed to unite with other churches, and three of them afterwards died. No ruling elder before him has died whilst in connection with this church. \* \*

\* \* Notwithstanding this church was organized with such vigorous strength and with such promises of continued prosperity as are rarely given to a young church, the differences and dissensions which arose in the effort to choose a successor to Mr. Stevens, nearly destroyed it. During the many years of its consequent adversity, when struggling for existence, Mr. Fleming, often disheartened, never thought of abandoning it. At times, when its very life seemed flickering to go out, his watchfulness and fostering care kept the flame alive. To these, with his prayers, it is in no small degree owing that our candlestick is not removed from its place, and that its light now burns with such strong brightness. For the church he performed the most laborious and, what might be esteemed by some, menial services; by day, at midnight, and before the dawn; in storm and in calm; for the church lay deep in his heart.

\* \* \* \* Regular in his attendance on all the services of the sanctuary, devout in his attention, he was indeed an example to the flock. From his connection with this church for more than twenty-six consecutive years, he was never absent once from the communion table. The records of the session will testify of his punctuality at our meetings. Practically as well as theoretically he was a thorough, sound Presbyterian. The memory of the small number who starting with him have not fallen from his side in his long pilgrimage, can recall but few prayer meetings, where his clear and sonorous voice was not heard in songs of holy praise."

The fact is recorded that he was the first President of the Chester County Temperance Society, "he also maintained an unequivocal stand on the side of the slave through



much contumely and even persecution.” \* \* \* \* \*

“In the War of 1812, he was among the first who went from this community into the military service of the United States. He was absent from home in that service about three years, one half of which was spent in Quebec as a prisoner of war.” His long service as Justice of the Peace is referred to until he refused to longer hold that office, fearing “lest his declining health should so affect his mind that he might err in deciding between suitors.” “Perhaps his very last intelligible utterance was an expression of his entire reliance on Christ and on His mercy only for his salvation.”

Mr. Lambert Clark was almost fifteen years an Elder in this church. In the minute in reference to his death, adopted September 15, 1869, we find the following: “Mr. Clark was born August, 1797, near Centreville, Queen Anne’s county, on the eastern shore of Maryland. In early manhood he united with the 6th Presbyterian Church, of Philadelphia, in which he bore the office of Deacon until his removal to Tioga county. There he served the church at Blossburg as a ruling elder with great acceptance. In 1856, having removed to West Chester, he was elected and installed a ruling elder in this church and filled the office with great acceptance and profit to the congregation until his death, a period of nearly fifteen years.

In all the relations of life Mr. Clark was a man of marked fidelity to duty. He always aimed to know and do what was right. Men instinctively felt that they could trust him, and that trust was never betrayed. Modest and retiring, he yet held a large place in the esteem of every community in which he lived. He was a good citizen, a kind neighbor and friend. But it was especially as a Christian that his light shone before men. Always unassuming and even shrinking, he yet bore his Christian profession on the fore front of his whole life. Every one who knew him, knew that he was a follower of Jesus. Men glorified God in him.

As an officer of the church he was always faithful to



the solemn trust confided to him. The church was the first object of his earthly care. He sought its prosperity as his own. Deeply conscious of the want of that power which education, and wealth, and position give, he was always willing to do what he could. His visits of sympathy and consolation to the sick and the bereaved were highly prized by those to whom he loved to minister. He was always ready to sacrifice his private interests to the call of duty to the church."

The death of Mr. William F. Wyers, after serving this church in the eldership for nearly seventeen years, is noted in the minutes of session for September 13, 1871. "The session would leave on record their profound sense of bereavement in the death of their late colleague, William Frederick Wyers, A. M., Ph. D., who departed to a better life, June 23, 1871, in his 60th year.

Born at Essens, in the Kingdom of Hanover, January 12, 1812, the son of a Lutheran pastor, educated in the best universities of his native land, Mr. Wyers came to America in the year 1842. Soon after he commenced what proved his life-long work, the teaching of an Academy, for which he was eminently qualified.

About the year 1844 he united with the Presbyterian Church, at New London, in this county, on the profession of his faith. On his removal to West Chester, in 1852, he became a member of this church. In 1854 he was elected a ruling elder in the church and ordained and installed July 9th.

A man of the most thorough education and the highest culture, Mr. Wyers gave the warm affection of his heart and the power of his intellect to the service of his Redeemer. As a Christian he let his light shine everywhere. The office of ruling elder he discharged for a period of seventeen years with singular fidelity and acceptance. We thank God for his life, his example and his influence, while we deeply feel and mourn his absence from the prayer meeting which he loved, from the public worship of God, and from his place in the session."

At the close of Dr. Moore's Historical Sermon, delivered in this church in 1876, he referred in tender terms to some of those who had already passed away. His words are as follows: "It was my lot to come to the church when it was just passing out of the clouds which had so long overshadowed it. It has grown to self-support and was at peace within and without. The most of those who had labored at the foundations were living to enjoy the fruit of their sacrifices and toils. To-day but five of the names of those who joined in the organization of the church are borne upon the roll: Lucretia Whitehead and Caroline Fleming, daughters of Captain Fleming; Mary Ann Thompson and her sister, Anna T. Grier and Mrs. Peninah Long. All its building committee and original trustees sleep beneath the sod. Of those who labored upon the walls, James Powell alone remains. The original elders are all gone. Bear with me as I call up to your mind and mine some of the men and women who welcomed me here twenty-six years ago and who are now numbered with the dead.

"First of all of the elders, the venerable James Crowell, whose face shone with the peace which reigned within. Henry Fleming, taciturn and stern to the eye, but with a heart as tender as a woman's. Dr. Wilmer Worthington, 'the beloved physician,' whom everybody loved and everybody trusted, the head and centre of a family of noble brothers, every one of whom it was my sad duty to attend to the grave. Of the trustees, Ziba Pyle, Esq., and William Williamson, Esq., who with their wives, large-hearted and noble women, lived side by side on Gay street. William Apple, as upright in his ways as in his form. John Marshall, gentle as a woman, but firm as a rock and hating hypocrisy with a perfect hatred. To these men as trustees the church owed much. Its interests were always dear to them, and their money was freely given. Of others there were William Everhart, not always appreciated by those whom he served, but who was always ready to stand in the breach; James Atwood, an earnest, spiritually-minded man, by nature, careful and close; by grace generous and free.

Mrs. Elizabeth H. Caldwell, advanced in years but young in heart, dispensing her benefactions with liberal hand but wishing always to be unknown. Mrs. Everhart, Mrs. Mary Smith, Mrs. Hannah Hutchison, Cidney John, Sidney Weaver, Mrs. Rutter, Elizabeth Beaumont and Hannah Winterbottom, are of those whose names should be held in remembrance. Mrs. Mary Gardiner, a leader in every good work. Of those who came after I began my ministry here, I would recall Francis Park, the Hinmans, then an unbroken family of whom seven, representing four generations, lie in our cemetery. John Barber and wife, John S. Futhy, Lambert Clark, the godly elder, and William F. Wyers, the genial companion and untiring worker. These are all gone, their memory is precious, 'their works do follow them.' "

Mrs. William E. Moore, unable because of age and weakness to attend the Seventy-fifth Anniversary of the organization of the church, was asked to send some reminiscences of those early days. As nothing could be more interesting, we give it entire.

"Asked to give for the Seventy-fifth Anniversary of this church some memories from the days when it and its fourth pastor were young together, I am bewildered among them. They are so many and vivid, so personal, and so linked with many now in the church above.

"Upon the first page of my book of remembrance there is a picture. It is of a bride and groom of one week approaching West Chester by a country road on a golden September afternoon in 1850. It is he who speaks as they catch their first glimpse of the home to which they come, he now the accepted pastor of this church. 'There it is, our home and long looked for field of work. I give myself five years in it. Mr. Crowell did his first work there and for ten years, but he had superior advantages and a better start. But God helping us we will do our best as long as he keeps us there.'

"Six months before, Mr. Moore had been licensed by

the Presbytery of Wilmington, and had been the principal teacher in a large academy until within two weeks of his coming to West Chester. Hence he had brought to the new life small stock of sermons, or of practical experience, though he had often preached during the summer in churches familiar to his boyhood and youth.

"Beautiful, too, is the companion picture, of the first bright Sunday morning in the church, charming to our eyes in its simple grace and dignity, with its choir and white organ yonder at the front. In that choir most conspicuous is the stalwart form of Elder Henry Fleming with his sonorous bass voice, and his watchful eye and care over many things. The front pew is newly decked in Presbyterian blue, and there are kindly welcomes on every hand.

"A month later came the ordination and installation by the Third Presbytery of Philadelphia, the charge to the pastor being given by the Rev. George Foote to whom Mr. Moore owed much for guidance and cheer in his preparation for the ministry, and to whom he now stood as a son.

"Between that evening and the Sunday the young pastor had laid to rest one aged member of the church, and one infant, so beginning the long ministry of sympathy and consolation for which God seemed specially to endow him.

"It was his duty in 1854, in the very earliest days of Oakland Cemetery to lay there the dead of the church and community, and in six months to consecrate a spot of earth as our very own, with little thought that it should become the Machpelah of four generations as it is to-day; or how as this ministry went on he should say, 'God seems to keep our hearts tender for others' woes by touching us often, and in tenderest places.'

"Upon the roll of the church in October, 1850, there were 123 names, 96 of whom were present or in active membership. Since the passing away within the last year of Elder William V. Husted, not one of them all remains. Upon the printed roll of 1906, there are two names of the twenty-six added in the next year, and not fifty of those ad-





OLD MANSE (Where Chapel now Stands)



mitted in Mr. Moore's ministry of twenty-one and a half years. Few could now be found in any earthly church who rallied round the young pastor—good men and true, and godly women, all helping by works of faith and labors of love. Every well-remembered name is precious, while familiar forms and faces yet seem to fill accustomed pews. Believing in 'the communion of saints,' are we wrong in thinking that close to the veil which hides, but does not divide the heavenly from the earthly church, there throng about the services and the gatherings of these anniversary days a cloud of witnesses from all the years of its history?

"At the opening of Mr. Moore's ministry, the income of the church from pew rents was five hundred and twenty-five dollars. It was three years before the basement lecture room and pastor's study were available for social services and Infant Sunday School, to which last, was long remembered responsive singing from the parsonage nursery windows near by. Other vivid memories are of sunrise prayer meetings in that sacred lower room in the spring and summer of the great revival year of 1858, when men and women from nearly every church in town, and from every calling, gathered there for united prayer and received a blessing.

"From the outset of his work Mr. Moore had held that 'the minister of the Gospel is a citizen of the State and bound to promote good morals and sound learning as well as true religion; that he is Christ's servant and the whole church is his.' Hence care for feeble surrounding churches came almost at once to be assumed, and this church was led to see its duty and privilege to the field about it, in the conduct of such social services as were made possible. In his farewell sermon here he also said: 'I do not regret the claims which have been made upon me from 'without.' I understand it to be every pastor's duty to hold himself to be the servant of all men for Christ's sake.' Hence by leadings not now to be traced doors were opened to needy places. In Kennett Square he preached first on a hot Sunday afternoon, in August, 1853, paying a dollar for the



privilege of a room in a public house. At the close of the service, Bayard Taylor, alluding to the fact said, 'Mr. Moore, this must never happen again.' It never did. A hall was provided.

In the same summer was held in Dilworthtown, what the then oldest inhabitant averred to be the first preaching service of which he had known. It was for Mr. Moore the first of one hundred and eighteen such services, from which a little church was nourished into life. To Unionville church, weak and often without a pastor, he went and came in like manner eighty-five times. His faithful record-book carries on its pages names of Hamorton, Parkerville, Charlestown, Downingtown, Marshallton, Chadd's Ford, Sager's, the Poor House, and many other places where the word was preached or Sunday Schools begun. Among those, Harmony Hill has maintained its long enduring work. Goshen Baptist Church is also named in days before Rev. Joseph S. Evans entered on his pastorate of half a century.

"Seed-sowing had its promise fulfilled, in blessing on this Sabbath School, and widened church life. 'By all means to save some,' may well be said to have been the motive of service which had its reflex influence upon the church itself. Revivals came, and increasing additions from within, while from families coming to the town for change of occupation or for education, goodly numbers found their church home here, making further enlargements necessary.

"Just then the war cloud burst upon the country and quiet West Chester was stirred to its depths. Already the thriving academy of Mr. Wyers had become a military school as well, and when Colonel Theodore Hyatt presently opened a second in the buildings of the well-known Bolmar's School, many of these pews were filled by students from both academies glittering in uniform and boyish pride. This pulpit had been for months giving forth no uncertain sound, and the Thanksgiving sermon of 1859 was solicited for a volume of war sermons issued in Washington in 1865.

"Once more from Mr. Moore's farewell sermon we have

these words: 'I do not regret the part I took when in the hour of our country's peril I lifted up my voice for its defence, and girded on my sword for the protection of our homes. I could have done no otherwise if every pew in this church had been vacated on that account.'

"Between the lines of his record of sermons preached, we read the story of weeks of dark foreboding and thrilling anxiety, or encouraged faith or hope deferred. To the pastor's joy the harmony of this dear church was in no wise disturbed. Its men and boys were a unit for service.

"The pastor was himself fired with the soldier spirit, which had led him in early youth to serve a campaign in the Seminole war. With him were found elders and members, teachers and students, lawyers and doctors, the old and the young. As Gray Reserves for home protection, or for final need they trained in our streets, and lifted up their voices for the support and cheer of their country.

"On the Sunday after the surrender of Fort Sumter there were in church the first of its friends, sons and brothers, answering the call of President Lincoln for seventy-five thousand men; and brother spoke to brother from the text, 'Be of good courage, and let us play the men for the cities of our God; and the Lord do that which seemeth to Him good.'

"Camp Wayne was organized as the rallying place for regiments formed and forming, and on May 5, 1861, that sermon was repeated to them, and later, was one from the words, 'Fear not them that kill the body, but are not able to kill the soul.' One Sunday of that month the Ninth Pennsylvania Regiment was sheltered from a furious storm in the audience room of the church, unfinished and cheerless from the enlargement of the year before, while from every neighboring home was brought coffee and food for the men.

"By the texts of special, or Fast, and Thanksgiving Day sermons, we mark the fluctuations of all those painful months and years. For President Lincoln's first National Fast day, this was the word chosen: 'And God saw that

they turned from their evil way, and God repented Him of the evil that He said He would do and did it not.'

"Before the first Antietam, September 17, 1862, we find this: 'Fear not, for they that be with us are more than they that be with them,' etc. And at once the preacher was on his way to the awful battlefield under the Christian Commission, for work among the wounded and dying, finding our own thinned regiments and gathering them for words of cheer. After the second battle the text tells of fear largely mingled with the faith in his heart, 'And the end is not yet.'

On Thanksgiving Day, 1863, he says, 'Our own congregation has great reason to thank God for the spared lives of those who have gone to the field, and who themselves were members of this congregation, or husbands, brothers and sons of members—sixty in all, as I have been able to count them. Of them but one to my knowledge has died of wounds or disease. From the borough itself few have fallen—but they, alas, among our noblest and best.'

"The one named in this paragraph was his own beloved half-brother, Lieutenant-Colonel Henry M. McIntire, who was borne from this church to Oakland one sad Monday morning, in January, 1863, while from his own home in the afternoon also was laid there Colonel George Roberts. College students, and students of law together in the same office here, in death they were not divided.

"In June, 1863, and to meet another call for militia pending the Battle of Gettysburg, a battery goes forth largely composed of the best of the town and from this church, the pastor as lieutenant, with chaplain's and surgeon's duties attached. They are on their way while the battle rages, and spend eight or ten weeks on guard duty in Cumberland Valley. In his history of this church, prepared in 1876, he gives a list of the men from it who had been in the service.

"The following years of the war are in every history, but there came the day of victory at length, and Mr. Moore is upon the first boat that passes up the James River, again

charged by the Christian Commission with duty at City Point and Richmond, or as its letter of instruction read, 'wherever piety, patriotism, good common sense and energy may call.' The venerable Joseph Evans, still with you, knows of this great experience.

"On April 9, 1865, in his pew in Richmond, Mr. Jefferson Davis has received from General Lee a telegram that the capital must be evacuated. President Lincoln has been already several days at City Point. Our delegate reports at the hospital there, attends the funeral of two Confederate soldiers, and 'a full prayer meeting, in which six rose for prayer.' He is twelve days among the thrilling scenes of that time, preaching twice at City Point, once in Libby Prison to 2000 Southern prisoners, to Northern regiments, and to a great congregation of negroes keeping Thanksgiving.

"That Sunday evening the news of the assassination of President Lincoln, just returned to Washington, is spread like lightning in every corner and to every color in Richmond. At Fortress Monroe, on Wednesday, April 19th, he takes part in funeral solemnities at the same hour with those in Washington. Rev. Joseph Evans and Charlton Lewis are also there. Mr. Moore returns home on Friday, and on Sabbath preaches from the words, 'And the disciples came and took up the body, and went and told Jesus.'

"A marked religious interest had been going on for weeks in the military academies, with many services and inquiry meetings. The communion services are at the close of this historic April, and Mr. Moore had preached seventy-six times since the new year. Sixty-three were received upon confession, and eighteen by letter in this year, and in the two years following one hundred and twenty-eight.

"The few succeeding years of this pastorate were full of labors, in the effort to enter every opening door of usefulness, until March, 1872, the change came by which he was transferred to a new field, for new and wider work.

Into this beloved 'First Church,' in the twenty-one and a half years, he had received on confession of faith, three hundred and twenty-five, and by letter two hundred and twenty-one; a total of five hundred and forty-six members; by infant baptism, three hundred and six. He had married six hundred and sixty-five couples, and laid five hundred and four persons to their final rest.

"Other twenty-one years were given to Dr. Moore in the active pastorate in Columbus, Ohio, until at the age of seventy-one he retired from it and gave himself for the remaining five years of his life to service for the church at large, which had long claimed much of his time and care. With the closing session of the General Assembly of 1899, in Minneapolis, his life-work also closed, and in a little more than one week he was brought for the last earthly service to the church which had welcomed him on that September day, 1850, and to sleep his last sleep among people of his long love."

In concluding this account of Rev. Dr. Moore's labors in this church it is proper to add a carefully prepared estimate of the man by Prof. W. W. Woodruff, who was more intimately connected with Dr. Moore during his pastorate here than any other member of the church now living.

"Rev. William E. Moore was a man of winning presence and personality. He was intelligently frank in expression, and impressed those whom he met with his discriminating sincerity. He had an intuitive perception of character, and was seldom wrong in his estimate of men. While quite definite and positive in his theological beliefs, and beyond most men ready and able to give a reason for his faith, he was considerate and charitable in regard to those who differed from him, and he could set forth his views of Gospel truth in their fullness without giving offense.

"All who knew him were so impressed by his intelligence, his candor, his breadth of view, and his charitable spirit, that barriers disappeared and he won his way to





BENJAMIN TOWNSEND JONES  
Pastor, 1873-1883



many a heart and life in a way that probably neither he nor they could explain.

"While he did not seek public position, he was a man of such general intelligence and sound practical judgment that he was often consulted in regard to public affairs, especially those of an educational character. He was several times elected school director, and was largely instrumental in founding and organizing our flourishing Normal School, where one of the literary societies bears his name.

"In brief, Dr. Moore was in manner, an agreeable gentleman; in spirit, considerate, charitable and polite; in address, gracious and appreciative; in reference to the opinions of others, always tolerant and charitable; in habits, methodical, uniform and correct; in discharge of duty, faithful; in loyalty to friends, absolutely trustworthy, and in forbearance a model that most men, even of a less ardent temperament, need grace to equal."

As we have seen, Dr. Moore preached his farewell sermon on Sabbath, April 14, 1872. The following July Dr. Moore returned and conducted the communion service.

### PASTORATE OF REV. BENJ. T. JONES.

Early in November it was manifest that the congregation was prepared to elect a pastor, and a congregational meeting was called for November 9, 1872, when the Rev. Benjamin T. Jones was unanimously chosen. He entered upon his work here January 1, 1873, and was installed pastor on January 15th.

The earnestness with which the new pastor entered upon his labors is evidenced in many ways. Before he had been installed a month plans were made for a visitation of the congregation by the elders, the borough being divided into four districts, and two elders assigned to each section. At the same meeting of session it was resolved to take measures to hold "prayer meetings in private houses in different parts of the congregation."

The annual report of the congregation in April, 1873,

gives five added during the year on examination, four added by letter, and a total membership at that time of 413. The membership of the Sabbath School is given as 190. April 18, 1873, "The Superintendent of the Sabbath School stated to the session that the teachers upon consultation were of opinion that the sessions of the school should be in the afternoon instead of the morning. It was therefore resolved that session approve of said change." Before the close of the first year of this new pastorate the church suffered a great loss in the death of Dr. Wilmer Worthington, who had most faithfully served as an elder for almost forty years, having been chosen to that office soon after the organization of the church. He died September 11, 1873. From the minute of the session the following tribute is taken: "For a period of nearly thirty-seven years, he exhibited in his daily walk and conversation the power and beauty of the religion of Christ. Faithful in the discharge of every duty pertaining to his high vocation as an office-bearer in the church, he was always a valuable counselor, a safe guide and an exemplar in every good word and work. Occupying in the providence of God a prominent position in the community in which his lot was cast, he was universally esteemed as a good man and beloved as a physician. Chosen by his fellow-citizens to places of trust and responsibility in the State, requiring constant intercourse with all classes of men, he never compromised his Christian integrity. He has left to the church the legacy of a blameless life and transmitted to his friends an unsullied reputation."

January 28, 1874, "The Session deemed it important that the younger men of the church and congregation should be more interested in the affairs of the church and identified with it and its welfare, and believing that these results may be accomplished by assigning to them active duties such as taking up the collections in the church, attending to strangers who may come to the church, etc., appointed a committee of the session to "report to the session at an adjourned meeting the names of such persons as

will be suitable and likely to engage in these duties."

At the next meeting the committee reported the following names "as suitable to perform the duties referred to:" William H. Morgan, William H. Hodgson, Herman F. Wyers, John P. Thornbury, George F. Smith, Charles B. Lee, George Kerr, Charles M. Crowell, W. Marshall Swayne, William H. Burns, Alexander A. Parker, Charles F. Cornell, William H. Dock, William M. Swayne, Jr., George McElree, William T. Barber, William Thorp, Richard B. Swayne and Henry B. Pepper.

In providing for the pastor's vacation in 1874 the following action was taken by the session: "It was resolved that during the absence of the pastor in his summer vacation, the church shall be opened every Sabbath morning, services to be conducted by the elders, and that Messrs. Reid and Barber be a committee to make the necessary arrangements for carrying the resolution into effect."

It is learned that this action was taken because of the condition of the finances of the church, and that the idea was to have a sermon read by one of the elders at each service. It appears that the two elders named as the committee to carry the resolution into effect were compelled to do the reading themselves. At all events it is not remembered that any other elders acted in that capacity. And this may account for the action of the session the following summer when "Messrs. McCullough and Robinson were appointed a committee to provide according to their discretion for services in the church during the absence of the pastor."

For some time past reference is made in the minutes of session to meeting the expenses of the Sabbath School at Harmony Hill, but it appears from a minute of June 30, 1875, that efforts were now being made to provide a building there for the better prosecution of religious work. "It was resolved that the remainder of the money collected for the Memorial Fund, now in the hands of the committee be appropriated towards the cost of erecting the chapel at Harmony Hill, after the title of the lot for said chapel shall have been conveyed in accordance with direction of this

session." A committee of session was appointed "to report a plan for the conveyance of the Harmony Hill Chapel lot in trust."

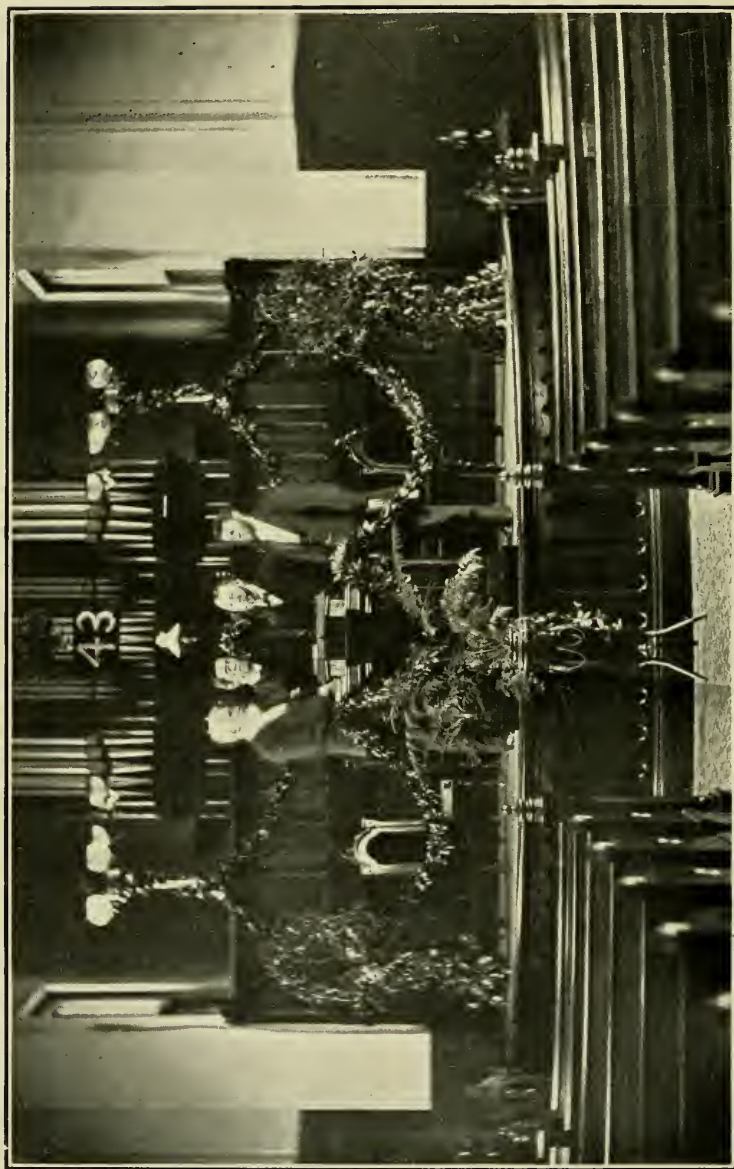
The spirit with which this work was undertaken and carried on is shown in the plan adopted, which provided that the lot was to be held in trust with the understanding that "if a church be organized at Harmony Hill in five years, in connection with the Presbyterian Church in the United States," then the men holding the deed in trust shall convey the lot to the corporation of such church; and if no such church be organized within that time, then to convey the same as shall be directed by the session and trustees of this church."

After serving this church in the eldership for more than forty-one years, P. Frazer Smith, Esq., was on November 10, 1875, at his own request, granted a certificate of admission to unite with the First Presbyterian Church of Philadelphia.

The years 1875 and '76 were fruitful in large additions to the church. In April, 1876, the report for the past year shows 34 added by examination, 17 by certificate, a total of 51 in all. The following annual report shows 45 added by examination, and 12 by letter, a total of 57.

This manifest favor of God may have influenced the session to provide for the very interesting and helpful memorial service that was held in July, 1876, and known subsequently as the forty-third anniversary of the church. At a meeting of session, June 21, the following action was taken: "This being a Centennial year of our nation, it was resolved to hold a memorial service on the fourth Sabbath of July, and that all the former pastors of the church now living to wit, Rev. James J. Graff, of Annapolis, Md., Rev. John Crowell, of Odessa, Delaware, and Rev. William E. Moore, of Columbus, Ohio, be invited to be present and participate with the pastor, Rev. B. T. Jones in the exercises. That the exercises consist of a historical discourse in the morning by the Rev. Dr. Moore, a sermon in the afternoon by the Rev. Mr. Crowell, a sermon in the evening by the Rev.





THE FORTY-THIRD ANNIVERSARY IN 1876  
Rev. John Crowell.      Rev. Wm. E. Moore.

Rev. James J. Graff.

Rev. B. T. Jones.



Mr. Graff, and the reading by the pastor of a sermon written by the first pastor, Rev. W. A. Stevens (now deceased); and that on Monday evening following, there be held a social gathering at the church."

This plan was carried out with great acceptance and profit to the church. The "Historical Discourse," by Dr. Moore, was published in full in the "Daily Local," and is incorporated almost entirely in this historical sketch. To Dr. Moore's exhaustive research we are indebted for much that would not otherwise have been preserved.

In the summer of 1876 the session adopted a plan which was followed for several years. "Mr. Samuel S. Cryor, a licentiate of Princeton Seminary was by arrangement made with the trustees of the church engaged to spend the months of May, June, July and August, laboring in the bounds of the congregation and preaching at the various points within the border of the congregation, and aiding the pastor with great acceptance and profit." Other students from Princeton Seminary were engaged the following years, and always with great satisfaction and good results.

As we have already seen, the congregation adopted the "term service" for elders, April 13, 1872, which was carried out by electing a full list of elders every three years, and might involve an entire change of the members of session, except the pastor at any election.

At the second election of session under this plan, Sabbath April 14, 1878, official notice was taken of a change in the Constitution of the Presbyterian Church in the United States of America, by which it was required that if any congregation desired to elect elders for a term of years, it could be done "provided the full term be not less than three years, and the session be made to consist of three classes, one of which only shall be elected every year."

The church resolved to hereafter conform to the provisions of said amendment, and further resolved to elect six elders "without reference to their term of office, and that those elected should designate among themselves, two



to serve for three years, two to serve for two years, and two for one year, in order that henceforth there might be, each year, an election of two elders to serve for three years."

The election and the subsequent arrangement made by the session resulted in William McCullough and William V. Husted to serve for three years, John G. Robison and William E. Barber to serve for two years, and Paul F. Whitehead and Alfred P. Reid to serve for one year.

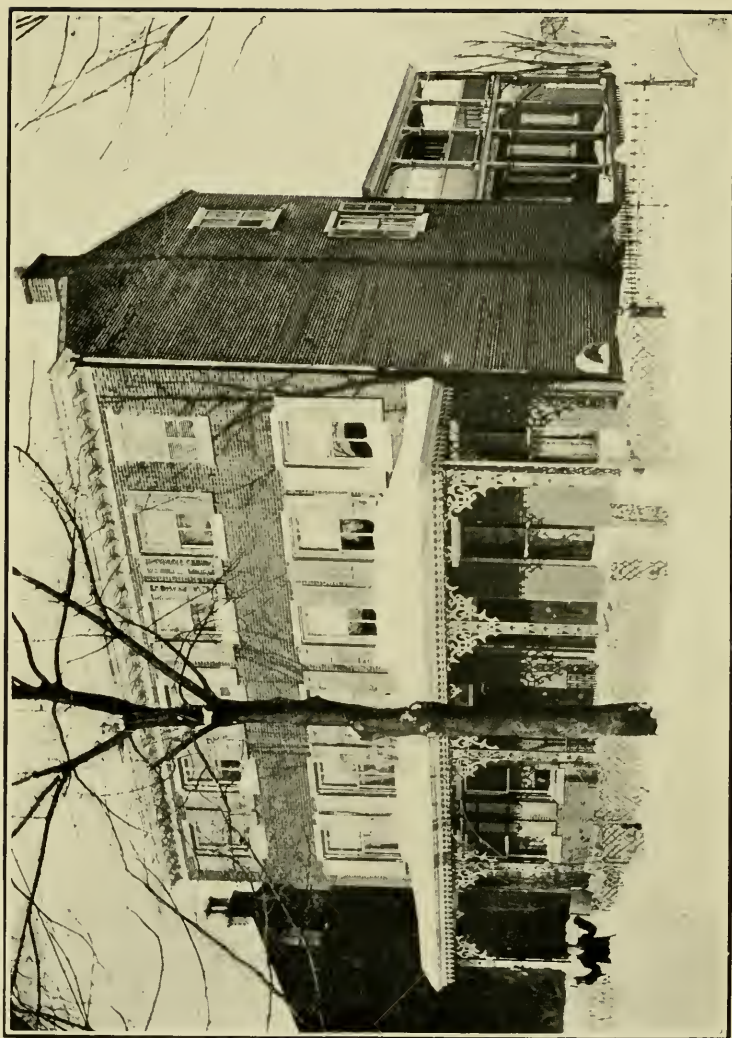
The Presbyterian Church at Dilworthtown was organized in the spring of 1878, and on April 12, of that year, the session of this church met in adjourned meeting at the Dilworthtown Church and dismissed fifteen members, giving them letters to unite with the Dilworthtown Church.

Since April 18, 1873, the sessions of the Sabbath School were held in the afternoon instead of the morning, which had been the time of meeting before that date. The afternoon continued to be the time of meeting both winter and summer until June 4, 1879, when the session received a communication from the teachers of the Sabbath School asking that the sessions of the school during the summer months be held on Sabbath morning. "After due consideration it was ordered that the sessions of the Sabbath School hereafter be held during the months of June, July, August and September at 9 o'clock on Sabbath morning."

The fidelity of the session is shown in the action taken December 5, 1879. "It was resolved that the session begin a systematic visitation of the families connected with the church; and Monday, Tuesday and Friday evenings of each week were set apart for that purpose; notice to be given from the pulpit of such resolution, and each family to be notified by postal when they would be visited."

Under such conscientious oversight the church increased in numbers and endeavored with more and more wisdom and zeal to do the work God had committed to it to accomplish. The annual report in April, 1880, shows a total of 455 communicants, and a Sabbath School member-





THE MANSE, 317 WEST MINER STREET

ship of 660, doubtless including all the Sabbath Schools under the care of the session of this church.

In view of the growth of the colored population in West Chester, this church recognized a responsibility in that direction, and at a meeting of session, September 15, 1880, "The feasibility and propriety of establishing a Presbyterian Sabbath School among the colored people was discussed," and a committee from the session and congregation was "appointed to inquire into the matter and organize one if practicable."

This school for colored children was opened in Hartman Naylor's school room, then located on the south side of West Gay street, about half way between High and Church streets. The Treasurer of the session was directed to pay Mr. Naylor the rent for the use of the room as it falls due, \$4 per month. Hartman Naylor was appointed by the session, Superintendent of the Colored Sabbath School.

Out of this work there grew eventually the Second Presbyterian Church (colored) which was organized by the Presbytery in 1887, and now owns a nice church property on South Walnut street, and is doing good work.

In 1881 the trustees purchased the house and lot at 317 West Miner street, for \$6500, which has since been used as a manse.

This church seems never to have succeeded in maintaining a Board of Deacons, but this history would be incomplete if no mention was made of an endeavor in this direction, made at the election of elders, April 30, 1882. "At a meeting of the communicants, convened after due notice, for the election of Elders and Deacons, the following persons were elected Elders: For three years, Alfred P. Reid and Paul F. Whitehead, to succeed themselves. For one year, Herman F. Wyers, to succeed William E. Barber, who died April 13, 1882.

After due consideration of the propriety of having a Board of Deacons, it was decided, "That it is for the best interests of the church to complete its organization and

obey the Scriptural injunction by proceeding to elect six (6) Deacons, who shall arrange themselves into three classes whose terms of service shall expire in one, two and three years respectively, so that hereafter an election for two (2) Deacons to serve three (3) years shall be held annually, at the same time that the Elders are elected."

Accordingly the following persons were elected Deacons: William P. Schell, Samuel M. Brown, J. Gheen Morgan, William Dowlin, W. W. MacElree, William C. Husted.

As was directed the arrangement into classes was accomplished as follows:

To serve three years, J. Gheen Morgan and William Dowlin; to serve two years, William P. Schell and Samuel M. Brown; to serve one year, W. W. MacElree and William C. Husted.

The following Sabbath all the above Deacons were ordained and installed, as was also the newly elected elder, the other elders being reinstalled.

Mr. William E. Barber held the office of Ruling Elder in this church for ten years lacking one day, entering upon his duties, April 14, 1872, and dying April 13, 1882.\* In the memorial minute adopted by the session, reference is made to his services as Superintendent of the Sabbath School for more than twelve years, as long as his health would permit; and also to the fact that he organized the Harmony Hill Sabbath School and conducted it for several years. Mention is also made of his connection with the Marshallton Sabbath School.

"Mr. Barber was thoroughly grounded in the doctrines of the Bible, and well versed in Presbyterian Polity \* \* \* His hand and heart were always at the service of any cause that had for its object the good of men and the honor of Christ. He loved the church. To him her sanctuary was God's temple; her ministers, God's messengers, and her ordinances, God's handwriting. The Lord Jesus Christ was his master whom he loved with ever increasing affection. \* \* \* As a member of this session he

was a valuable counselor, careful for the honor and integrity of the church, and for the spiritual welfare of the flock. His words of counsel in public and in private were freighted with heavenly manna and perfumed with a celestial fragrance."

The years of Dr. Jones' pastorate were marked by a constant and healthy growth, and the happy relations existing between pastor and people might have continued indefinitely except for the fact that on March 14, 1883, the pastor "informed the session that he had been elected to fill the Chair of General and Sacred Rhetoric at Lincoln University, and that he considered it his duty to accept the position."

At the congregational meeting called to take action there was a regretful acquiescence with the pastor in his request to Presbytery for a dissolution of the pastoral relation, and on April 11, 1883, Presbytery dissolved the pastoral relation to take effect May 1st.

From the recorded action of the congregation at the meeting above referred to the following is selected:

"Resolved, That while sincerely regretting the necessity for a severance of the ties that have bound us together as pastor and people for the last ten years, and greatly preferring the uninterrupted continuance of the same, we recognize the fact that our pastor is not the servant of this or of any particular church, but only of the great 'Head of the Church,' and that confidence in him and in his judgment requires us to acquiesce in his request, in a matter in which he is positive and decided that his duty is clear.

"Resolved, That we desire in view of the separation about to take place, to bear testimony to our love for Mr. Jones as a pastor, to our admiration for him as an effective preacher of the Word of God, and to our confidence in him as a conscientious, spiritually-minded Christian, as well as to our appreciation of the able and unselfish manner in which he has performed his pastoral and ministerial duties in our midst; and our earnest prayer is that he may be speedily and completely restored to health, and that the



blessing of God may accompany and abide with him and his household in his new field of labor."

During the ten years of Dr. Jones' pastorate, two hundred and seventeen had been received into the church by examination, and one hundred and fourteen by letter, making three hundred and thirty-one in all. The statistical report for the year ending April 1, 1883, shows a total number of communicants of 446. The Sabbath School membership is reported as follows: Church Schools, 330; Colored School, 100; four (4) Country Mission Schools, 275; making a total of 705.

It is noted in the record of the election of elders, April 19, 1883, that an election of deacons was held also according to the plan adopted the year before, and the two deacons elected for one year were re-elected to serve three years, but thereafter, for some reason, there was no notice given at the time for the election of elders that any deacons would be elected. Thus ended, after such a brief period, all efforts to maintain what had been undertaken with such promise of much advantage to the church.

Asked to prepare an estimate of Rev. Dr. Jones, as he is affectionately remembered by those who were privileged to know him and to come under his influence, Arthur T. Parke, Esq., one of the present elders of this church, has submitted the following:

"Rev. Benjamin T. Jones was a man of somewhat slight physique, of dignified bearing, and of scholarly attainments. He came to West Chester in his early manhood, with all the enthusiasm of youth, and with a mental and spiritual equipment, which made him at once a vital force in the community. He was a man of strong convictions, of Puritanic and Spartan habits of life, and possessed of a zeal for his Master and the Church which proved to be contagious.

"From the moment of his advent to our town he attracted men, and especially young men, to him. He enlisted the members of his session in active and quickened service, and organized a class for regular and systematic



study of the Bible, which included in its number many of the young men of the town. His energy led him to extend his activities beyond the limits of the borough, and, with the earnest co-operation of the members of the church, he established Sabbath Schools and preaching stations in outlying country districts.

"His sermons were masterly productions, delivered for the most part from manuscript, and from time to time repeated by request. He accepted the Scriptures as unquestioned authority in faith and practice, and was devoted to the doctrine of the Presbyterian Creed. He was always accorded a prominent place in the Councils of the Church. He found the First Presbyterian Church of West Chester occupying a leading position in the Presbytery of Chester and he maintained its prestige and advanced its standing."

Rev. J. B. Rendall, D. D., President of Lincoln University, was requested to give his impressions of Rev. B. T. Jones, D. D., and has kindly furnished the following:

"Dr. Jones came as a young man to the important church in West Chester in Chester Presbytery. Straight as an arrow, spare, quick and graceful in movement, one could not but look at him with a kind of fascination. And then when in Presbytery or at installations or in public service he rose to speak, the clear resonant voice, the chaste, forceful sentences, the apt and beautiful illustrations, the evident sincerity and conviction that prompted all his utterances, all riveted the attention and retained it until he sat down. I can directly remember the time, when he first took possession of my warmest admiration.

"A motion was made to disorganize and disband the church at Doe Run on the ground that all further assistance was a waste of sacred money. And the motion came from one of the recognized leaders of the Presbytery. Dr. Jones, still a comparative stranger in the Presbytery, sprang to his feet and said it was the custom in heathen lands to strangle and destroy parents who had grown old and feeble, but Christendom gloried in the privilege of then rendering the tenderest ministry. The name of Doe Run

remained on the roll of churches. Then came an adjourned meeting of Presbytery to install a pastor at Doe Run, if the way should be clear. But before the way could be clear nearly \$100 was needed, and again he promptly went to the platform, and said that he had been advised by some of his friends to put a little more meal in the barrel and give a little less to benevolence, but that this was a time for benevolence and prompt benevolence, and his hand went into his pocket and brought out \$5, and there he stood pleading until the \$100 was raised, and now, he said, the way is clear to proceed with the installation, and he modestly went back and took his seat, and the installation proceeded.

"From that time on I felt that he was a wise, large-hearted leader, and safe to follow. And then as the years went on the day came when Lincoln University needed a Professor. My thought at once went out to Dr. Jones. I was pronounced a visionary, but I clung to my view that he was influenced not by material considerations but by his conscience, and if we could appeal to his conscience, he would come. And the appeal was made and the conscience was gained. His devoted church offered him a year's vacation, and a continuance of salary, and an extra \$1000 for a year's travel abroad. But he had devoted himself to what he believed was the call of God, and he closed his ears to these generous plans of his devoted flock. Still later he was called to a church offering three times the salary he was receiving at Lincoln University, but he remained where his conscience bade him stay until God called him to his service and reward above. He was the first Professor of the English Bible in any institution in our land, and there never can be a better.

"He believed the Bible from lid to lid, and he believed it was the power of God unto salvation. He loved it and taught it with a glowing earnestness. On more than one occasion as professors and students were on some of the messianic passages and hearts were burning, he would suddenly stop and call on some student to pray and he





JOHN CALVIN CALDWELL  
Pastor, 1883-1892

would follow, and when their eyes were opened, it was as if they saw Jesus only.

"He was taken home in the noontide of usefulness. And to this day I cannot realize that he has gone. It seems as if I ought to be able to see his earnest, spiritual face, and to hear the words welling up from his full enriched soul. His sermons were highly intellectual, and they were also full of feeling, but above all the appeal was to the conscience. The glowing imperative of duty ran through all his preaching. No man was more sought or more effective in seasons of religious interest. Fagg's Manor, New London and Kennett Square, all experienced gracious revivals under his ministry while he was with us at Lincoln.

"He was peculiarly sensitive about counting the sheaves and receiving glory from men. One time when a reporter wanted to know how many had been converted under his preaching at one of these places, he denied all knowledge and showed righteous indignation that he should be reckoned an agent of conversion. I never knew a servant more completely hid behind his Master.

"I am his debtor. No man had more influence over me either by his life or by his words. In all her history Lincoln University has never had a more winsome or nobler Professor. Every where he has been there are long, loving, lingering memories. And never was it more true of any of God's servants, 'He being dead yet speaketh.'"

### REV. JOHN CALVIN CALDWELL.

Fortunately the church was soon led to the unanimous election of a pastor, the congregational meeting for that purpose being held on July 2, when the Rev. John Calvin Caldwell, D. D., of Chambersburg, Pa., was given a call, which he accepted, entering upon his work August 20, 1883. He was installed by Presbytery, October 10, 1883.

It was soon after the settlement of Dr. Caldwell as pastor that the body of the Rev. William A. Stevens, the

first pastor of this church, was removed to Oaklands Cemetery.

This removal was first suggested by Addison May, Esq., an uncle of Mr. Stevens, who expressed to the Session and Board of Trustees his desire that the body might be removed to his family lot. Therefore at the meeting of Session, November 7, 1883, "P. F. Whitehead and A. P. Reid were appointed a committee to attend to the removal of the remains of Rev. Wm. A. Stevens, first pastor of this church, from their present location near the church building, to the lot of Addison May, Esq., Oaklands Cemetery, according to the request of the Board of Trustees."

The annual statistical report for the year ending April 1, 1883, gives 22 as received on examination during the year, and 19 by letter, in all 41, making the total membership reported at that date. 452. Sabbath School membership is given as follows: Church Schools, 333; Colored School, 56; five country schools, 335, making in all a total of 724.

The custom of obtaining the services of a theological student for the summer months had been kept up each year. On May 31, 1884, the session took action as follows: "In accordance with our usual custom of engaging the services of a theological student for the summer months, the Rev. George F. Greene, of Princeton Theological Seminary, accepted the place, and is now laboring within the bounds of our congregation under the direction of the pastor. It was directed that at the close of his labors the treasurer of the session shall be authorized to pay him \$50, which amount is in addition to the usual sum paid by the trustees."

In the fall of that year, death again visited the session, removing Paul F. Whitehead, who died October 14, 1884. He was ordained to the eldership April 24, 1878. In the memorial minute adopted by the session, after referring to his services as chorister for twelve years, and his long labors as teacher in the Sabbath School, it continues as follows: "He was faithful to every trust. He was conscien-

tious in the performance of every duty. His life was full of sweet charity. His heart was warm and loving. His disposition was cheerful and obliging. He was sturdy and zealous for the right. He was devoted to his church. He was loyal to his Master. He grew in grace daily. He will be missed at the fireside, where he was the revered husband and father. He will be missed in the community which trusted him implicitly. He will be missed in the social circle where his presence had a quiet and hallowing influence. He will be missed in every department of church work where his wise counsel and ready help were always seen and felt. He will be missed in the eldership which he adorned."

At the election of elders, April 19, 1885, Mr. J. Gheen Morgan was chosen to fill the vacancy caused by the death of Paul F. Whitehead, and he was ordained and installed, on Sabbath, April 26.

Early in the fall of this year the pews were declared free on Sabbath evenings and on Communion Sabbaths, cottage prayer meetings were planned, and the borough was districted for sessional oversight, one elder being appointed for each division.

The following summer, Mr. H. F. Means, a student of the Western Theological Seminary was engaged to work in the bounds of the congregation during the usual number of months.

The annual statistical report for the year ending April 1, 1886, gives the total number of communicants then on the roll, 460. The Sabbath School membership is given as follows: Church School, 356; Colored School, 70; three country schools, 156, making a total of 582.

In the fall of 1886 the Colored Sabbath School was given new accommodations by the session of this church renting the room in the third story of the building on South Church street, then used by the Post Office, and now occupied by the West Chester Laundry. The annual rental was fixed at sixty dollars and the Clerk and Treasurer of the session were authorized to sign the agreement. J. N. Hus-



ton, Esq., was Superintendent. The removal of the school to this place marks the beginning of religious services for the colored people on Sabbath, Mr. Thomas H. Amos, a student at Lincoln University, and a candidate for the ministry, being "appointed to conduct religious services for the colored people of West Chester, under the charge of this church." This led to the organization of the Second Presbyterian Church (Colored) the following year.

Mr. J. Gheen Morgan resigned his office as Ruling Elder, February 5, 1890, which was accepted by the session. At the regular election of elders, April 20, 1890, Mr. William Dowlin was chosen to fill Mr. Morgan's unexpired term.

On the minutes of session for December 7, 1889, "The pastor was authorized to revive the Sunday evening prayer meetings, putting them in charge of the young people of the church." This resulted in the establishment of the Young People's Society of Christian Endeavor, which has accomplished much in the work of this church.

The formal organization of the Society is recorded in the minutes under date of October 14, 1890. That meeting was held in response to an invitation by the pastor to the young people of the First Presbyterian Church of West Chester to meet "for the purpose of forming a Society for Christian work and the improvement of its members in laboring for Christ."

"After quite an explanation of the working of various associations and particularly the Society called Christian Endeavor, it was decided to form an association, the name to be decided by a committee." The following officers were then elected: Mr. W. B. Dunwoody, President; Mr. H. T. Ferrell, Vice-President; Mrs. Ella E. MacElree, Treasurer, and Miss Sue D. Pinkerton, Secretary. The committee to select the name consisted of the officers and Mr. William C. Husted.

At the next meeting held October 21, the committee reported recommending the adoption of the Constitution

framed for Christian Endeavor Societies and that the association be known by that name. It was decided to hold the meetings every Sabbath evening, in the smaller Sunday School room, in the basement of the church; every meeting to begin promptly at 6.45 and close promptly at 7.20. The place of meeting was soon changed to the larger room in the basement, known as the Lecture Room, to see if more would not be thus led to attend.

The first Lookout Committee consisted of Miss Sue D. Pinkerton, Chairman; Miss Anna Whitehead, Miss Mary L. Walsh, Miss Annie Clark and Mr. Norman B. Guss. The other committees as first formed were as follows:

Prayer Meeting Committee—Mr. H. T. Ferrell, Chairman; Miss Lizzie Moore, Miss Lillie M. Temple, Miss Nellie Ross and Miss Emily Taylor.

Calling Committee—Miss Emily Taylor, Chairman; Mrs. H. F. Wyers, Miss Bessie Smith, Miss Anna J. Dunwoody and Mr. W. B. Dunwoody.

Social Committee—Mrs. H. F. Wyers, Chairman; Miss Marion Gheen, Miss Emily Taylor, Miss Jessie Caldwell and Mr. Paul Smith.

Music Committee—Miss Anna Whitehead, Chairman; Miss V. Bowman, Miss Bessie Smith, Miss Annie Clark and Miss Louisa White.

These seem to have been the only committees appointed until after the next election of officers, which was held April 9, 1891, when a Corresponding Secretary was added, Miss Anna J. Dunwoody being selected for that office. A Sunday School Committee and a Flower Committee were added to the list of committees. Among the names not found in the first committees, but now brought into the work we have the following: Miss A. Shields, Mr. Sydney Kirk, Miss Florence V. Gallagher, Miss Belle Clark, Miss Mabel Taylor, Miss Mary A. Mercer, Miss Maud T. Williams, Miss Lillian Pierce, Mr. Harry Morgan, Miss Mary E. Wilson, Miss Sarah M. Bogle, Miss Florence H. Parker, Miss Minnie A. Johnson, Miss Katie Miller, Miss Fannie D. Musser, Miss Mabel Matlack, Miss Ella Beatty,

Mr. Arthur P. Reid, Mr. Howard Beatty, Miss Carrie Heed, Miss Lizzie Clark, Miss Adda Worrall, Miss Maggie Clark, Miss Ella Parker and Mr. Clarence Stott.

Early in the year 1891 reference is made in the minutes of session to the possible organization of another Presbyterian Church in West Chester. Nothing was done in the matter, the minute closing with the statement that "the consideration of this paper was postponed."

The next mention of the subject is in a meeting of the session, February 12, 1892, when we find the following record: "A communication from the Outlook Committee of Chester Presbytery was laid before the session as follows:

"At a regular meeting of the Outlook Committee of Chester Presbytery it was moved and seconded that the Secretary be requested to direct the session of the First Presbyterian Church of West Chester to canvass the whole question of another church in that place and report to this Committee. As this motion was unanimously adopted, I hereby obey the command of the Committee and notify the session." This communication was signed by Rev. Wm. A. Patton, D. D., Secretary of the Outlook Committee.

After consideration, the following paper was adopted: "The session of the First Presbyterian Church of West Chester, in response to the resolution of the Outlook Committee of Chester Presbytery in reference to another Presbyterian Church in this place, say: that they canvassed the whole matter of such an organization a year ago, and then agreed that it was very desirable that such a church should be established here, and steps were taken to that end, which failed of accomplishment. And now on further consideration have reached the conclusion again that such a church is desirable; therefore the session trusts the present movement will result in another Presbyterian Church organization, and believe that it is best it should be carried out as it has been conducted, independently of this session, without any control by or responsibility to the session."

The clerk was directed to send the above to the Sec-

retary of the Outlook Committee. As a result of this action, Presbytery took measures to organize another church, which was named the Westminster Presbyterian Church, and on May 23, 1892, letters of dismission were granted to ninety-eight of the members of this church, including a majority of the elders, "to the Presbyterian Church to be organized, May 25, 1892, by direction of the Presbytery of Chester." At a meeting of session, June 4th, two additional letters were granted to the newly formed church, making one hundred in all entering the new organization from this church.

The great success achieved by the Westminster Church under the blessing of God has been exceedingly gratifying. Before the organization was formed preaching services were held in what was called "Smith's Hall," on East Gay street, conducted by the Rev. J. L. Estlin, who was then pastor of the Dilworthtown Presbyterian Church. Soon the meetings were transferred to the "Assembly Building" on High street, where the church increased greatly. Eventually they erected a beautiful church building on South Church street, which is owned by the congregation free of debt.

Such movements are seldom effected with the full and hearty concurrence of all concerned, and this was no exception. Many feared that the prosperity of the old church would be seriously affected by the loss of such a large number, most of them very earnest workers, especially since they believed the borough did not afford field enough for two strong churches of the same denomination. Happily all such fears proved absolutely groundless. The blessing of God rested richly upon both organizations, and before many years it was recognized by every one that the organization of a new church had not been in any sense a mistake, as manifestly much more was being accomplished by the two churches working harmoniously side by side than could have been expected from one church, even under the most favorable conditions; and it has been a great joy to every heart to see the two churches often coming together

in union meetings, and especially to witness the unfeigned joy of the pastor, officers and members of the Westminster Church, as on the seventy-fifth anniversary of the organization of the old church they gave up their Sabbath evening service that all might meet together to praise God for bringing the old church to the end of three-quarters of a century with a strength and vigor which had never been equalled in all its history.

Elder William McCullough did not live to see the organization of the new church, as he died April 2, 1892. From the memorial minute adopted by the session, April 17, the following is taken:

"The session desires to put on record this tribute to his memory. He was a consistent and faithful follower of the Lord Jesus Christ. He was an upright and honorable citizen. He was a wise and judicious counselor. He was devoted to his church, and served her with all the energy of his nature, and all the fervor of a true love. He ever sought her peace, prosperity and purity in doctrine and life. He was mild in speech and benevolent in every action. He passed to his long home like a shock of corn fully ripe, to enjoy the companionship of his Blessed Master, whom he had served nearly his whole lifetime. Blessed is the man that maketh the Lord his trust."

On Sabbath, July 3, 1892, the Pastor, Rev. J. C. Caldwell, D. D., "announced to the congregation his intention of resigning the pastorate of this church, and with the session agreed to call a congregational meeting, to be held on Wednesday evening, July 6th, to request them to join with him in asking the Presbytery of Chester to dissolve the pastoral relation existing between him and this church."

This action the Presbytery took at a meeting in this church, July 12, the dissolution to take effect August 15, 1892.

The appreciation and affection of the church for their pastor are shown in the resolutions unanimously adopted at the congregational meeting referred to:

"Whereas, Rev. J. C. Caldwell, D. D., has asked that

his pastoral relation with this church be dissolved, and that commissioners be appointed to the Presbytery of Chester to unite with him in this request:

"Resolved, That while we accede to Dr. Caldwell's wishes, we do so with sincere and heartfelt sorrow, and consent with the greatest reluctance to a severance of our relations with the beloved pastor of this church.

"Resolved, That his able and efficient ministry in our midst, his earnest and faithful service in season and out of season, his eloquent and fearless preaching of God's word, his affectionate and tender sympathy with all who are in sorrow or distress, his constant care and solicitude for the poor, have not only endeared him to the members of his congregation, but have won him the regard and esteem of all who know him, and have made him an influence for good in this community.

"Resolved that our love and affection will follow Dr. Caldwell and his family in his new field of usefulness; that we commend him to the different communities to which he is called, as one worthy of their full confidence and esteem; and our fervent prayer is that God will crown his labors with that abundant success which he so richly deserves."

John J. Pinkerton, Esq., was one of the commissioners appointed by this church to convey to Presbytery the action taken at the congregational meeting. In his address to Presbytery, speaking of Dr. Caldwell, he said:

"As a preacher he had rare qualities, as those who flocked into the church and filled its pews to its fullest capacity can testify. In the language of Luke, in describing the walk with Christ to Emmaus, 'He opened to us the Scriptures.' He presented a real living Christ, not some vague definition of Him which no one could understand and no one wanted to hear. He believed with Robertson, of Brighton, that belief in the human character of Christ must be antecedent to belief in His Divine origin. And so he preached Christ as He appeared in the streets of Nazareth, a carpenter's son; as He appeared on the mountain of Judea and by the side of the Galilean Sea; the Christ



who taught Nicodemus and talked with the woman at the well of Sychar.

"He understood the wants of the age in which we live and preached accordingly. \* \* \* He did not stay to prove that Baruch could or could not have written the book of Isaiah, nor labor to defend the authenticity of the fourth Gospel; but he did stand in his place and with boldness and emphasis condemn the violation of the Sabbath; denounce intemperance and the sale of rum; protest against venality and corruption in politics; warn against the greed of corporate organization, and plead the cause of labor and the payment of its just rewards. He was the friend of every just and humane cause, and his name will long abide in this town as the unwavering advocate of all that was good.

"I am not unmindful of the occasion, nor do I fail to appreciate the privilege I enjoy of addressing this body of men of trained ability and liberal scholarship. I know that their profession, like my own, places a high value upon precedent and authority in all that relates to their calling. And so, in attempting to portray another phase of Dr. Caldwell's character as a Christian minister, I beg your indulgence while I employ not my own words but the words of another. They are the words of a man who is, by universal designation, one of the greatest leaders of the Presbyterian Church, words employed by him in describing one of the most lamented teachers of his faith and practice. 'He never talked about his religious states nor indeed did he often talk about personal religion at all. There were certain phases of religion that he did not like. He hated cant, and he had no faith in the modern rose-water evangelism that ignored the guilt of sin and the meaning of atoning blood. He believed in the ordinances of the church, in the efficacy of prayer, and the ministry of the Word. He was no friend of societies, and pledges and platforms and schemes of faith-cure and devices of propagating religion by hot-bed culture. He was thoroughly churchly in his religion, and his church was the Presbyterian Church.' "







WASHINGTON ROBERT LAIRD  
Pastor, 1892—

The last annual statistical report before the organization of the Westminster Church showed a total membership of 461. The Sabbath School membership was reported as follows: Church School, 310; Copeland School, 51; Goshenville School, 78; Harmony Hill School, 98, making in all, 537. With the addition of 12 before the end of Dr. Caldwell's pastorate, and the loss of 107, since the annual report was made there remained reported on the church roll a total membership of 366. During Dr. Caldwell's pastorate there had been received into membership in the church, 162 on profession of faith, and 132 by letter, making 294 in all.

### REV. WASHINGTON R. LAIRD.

The congregation on October 10, 1892, made out a call for the Rev. Washington R. Laird, of New Castle, Pa., which was accepted and Mr. Laird entered upon his work in October, preaching his first sermon as pastor-elect, October 30, 1892. He was installed by Presbytery, November 17, 1892.

A careful revision of the roll gave the total number of members in connection with the church at the beginning of this pastorate, 334. The annual statistical report, April 1, 1893, showed, with 53 added since the new pastorate began, a total membership at that time of 364.

Only the Harmony Hill Sabbath School remained in connection with the church, most of those connected with the other country schools having joined the Westminster Church. The Sabbath School membership in that annual report is given as follows: Church School, 350; Harmony Hill School, 129. Total, 479.

The events of the present pastorate are so familiar to the minds of many that no history is required. At most there is only need for mentioning a few improvements and enlargements of the church property.

In 1893 a handsome chapel was completed, which had been begun in the fall of 1892. This was erected on the

lot east of the church, where a dwelling that had formerly been used as a parsonage, but later occupied by the sexton, was torn away to make room for it. The chapel cost when complete and furnished, about \$21,000.

Nothing had been done with the church building since 1872, except to keep it in repair. But in 1905, with a consciousness of increased ability, a much larger pipe organ was constructed at a cost of \$3100, and new windows, several changes in the auditorium, and new furnishings secured at a total cost of about \$7500.

When the manse was purchased in 1881, a mortgage was placed upon it for \$4000. Interest was paid regularly on that debt, with no thought of trying to remove it, until some years ago, after the chapel was fully paid for, a plan was undertaken for paying the manse debt through the Building and Loan organization, out of the regular receipts of the church. This has required between four and five hundred dollars a year to pay the entire debt in some twelve years, and only three of those years now remain.

Within the last two years a new steam heating plant has been put into the manse, giving heat for the entire house from the Electric Light Works through pipes laid in the street. The same system has been put into the church building and chapel at a total cost of about \$1200.

The pastor's study has been fitted up beautifully in the southwest corner of the church buildings, with an entrance from Darlington street. No room could be better adapted for the purpose, with four large windows, two facing south and two west.

At the beginning of the present pastorate, in 1892, there were but two ruling elders in the session, Mr. William V. Husted and Mr. John G. Robison. April 1, 1893, four additional elders were elected: William C. Husted, William C. Hawkins, Samuel O. Barber and Dr. W. K. Thorp. This made a session of six, and they were classified as follows: William V. Husted and William C. Hawkins, for three years; William K. Thorp and John G. Robison for





# RULING ELDERS

1. William V. Husted  
2. John G. Robison

3. Paul F. Whitehead  
4. William McCullough  
5. William C. Hawkins



two years, and William C. Husted and Samuel O. Barber, for one year.

This number remained unbroken until February 4, 1897, when Mr. Hawkins died. On the following April 18, Samuel D. Ramsey, Esq., was elected to serve in his place. In the memorial minute of the session, on the death of Elder Wm. C. Hawkins, we have the following:

"We would place on record our esteem for him as a brother beloved, our confidence in his true Christian character, and high admiration for those noble qualities which endeared him to such a large circle of friends.

"Though hindered by distance from meeting with the session as often as he would have done had he lived nearer, no one could fail to recognize in his regular attendance upon religious services and communions, and sympathetic fellowships at other times, his deep interest in the church and cause of Christ at large, and his profound joy in all that evidenced the Lord's favor to this congregation."

Seven years later, on January 17, 1905, Elder John G. Robison went to his reward. On the following April 30, Mr. Herbert McCornack was elected an elder in his place. Elder Robison served this church in his high office, nearly one-third of a century. In his later years, being unable to mingle with the people as much as formerly on account of failing strength, he spent much time writing personal letters to his unconverted friends, urging them to give their hearts to Christ. The influence of his example in this matter, on the other elders of the Presbytery, no one can measure.

From the minutes of session we take the following:

"Whereas, God in His providence has called home to his reward our beloved elder, John G. Robison, who has been a member of this session since April 14, 1872, and who in all these years has manifested such strict fidelity to all his duties as an elder, such deep and unselfish love for the church, and such an intense desire for the salvation of souls and the upbuilding of the cause of Christ in the world; and who in addition to this was such an example in

wisdom and love and prudence and strict integrity; exemplary as a father, as a business man and as a citizen, therefore be it resolved: 1. That we express as a session our gratitude to God for all he has been to this church, for the privilege of friendship and fellowship with this dear servant of Christ, and for all the helpful encouragement of his counsel and prayers in the work of the church by which we have all been so richly blessed.

"2. That we hear in this the call of God to us who remain, to take up and carry on with more earnestness than ever, the work which our brother has laid down; and that especially we will endeavor to bring to Christ every unconverted person for whose salvation our brother by writing letters and otherwise, made such long and continued effort."

The last death in our session removed the one who had served longest in the eldership of any in the history of the church. Mr. William V. Husted died May 14, 1908, after a service in the session of almost forty-three years. At an election of elders held May 17, 1908, Arthur T. Parke, Esq., was elected to succeed Mr. Husted in the eldership. He was ordained and installed, May 24, 1908.

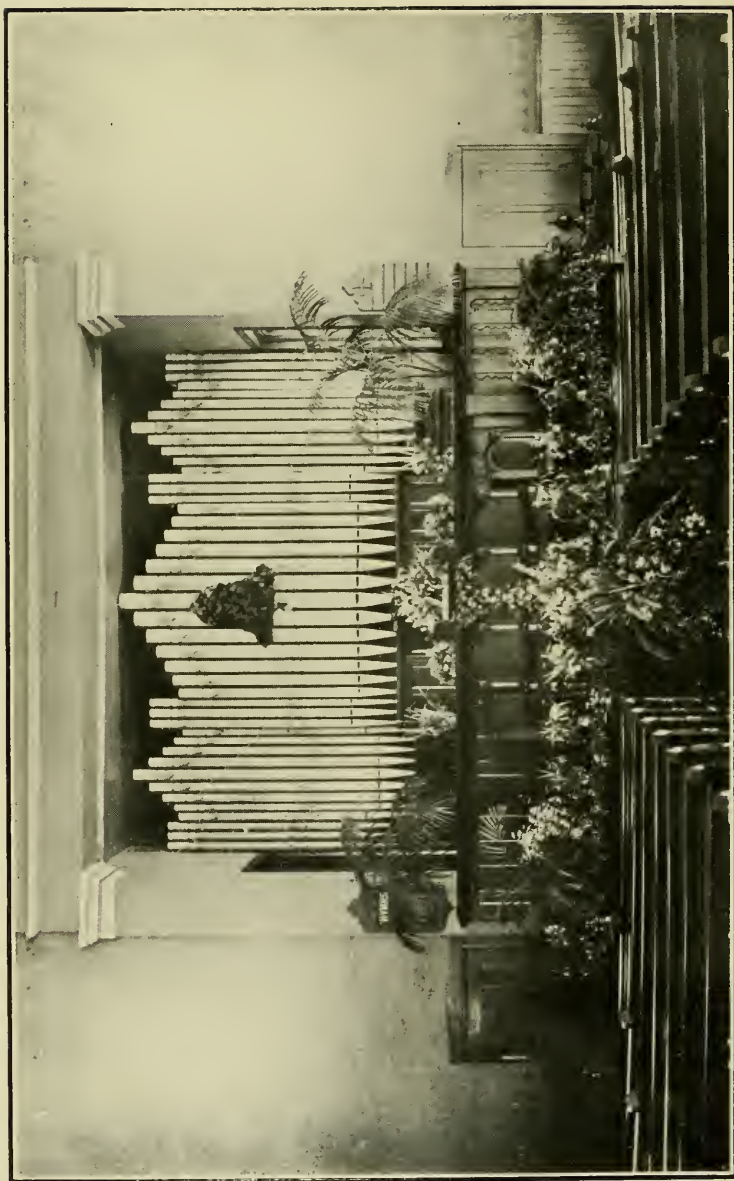
In the minutes adopted by the session there is a little sketch of Elder Wm. V. Husted's life and of his long relation with this church.

"William Vandever Husted was born in West Chester, Pa., April 20, 1824, and with the exception of about one year this was his place of residence all his life. When he was less than ten years old this church was organized, and a little while before its organization a Sabbath School was organized, which this little boy began to attend.

"Mr. Husted's relation to the Sabbath School was worthy of note, because he began to attend almost, if not exactly, at the opening of its first session, and with the exception of one year's absence from West Chester he remained identified with the school as scholar or teacher until in extreme old age he became too feeble to attend.

"Our Sabbath School has been greatly blessed in leading many souls to accept Christ as Saviour, and this boy





INTERIOR OF CHURCH IN 1909

was one of the first fruits. On April 30, 1843, just ten days after his nineteenth birthday, he was received into communicant membership in this church. There is nothing special to record of his early years of membership. There was in his heart no disposition to push himself into prominence; he was one of those who did nothing through strife or vain-glory, but in lowliness of mind esteemed others better than themselves.' Yet these years were marked by such consistency of Christian deportment and by such loyal devotion to Christ and the upbuilding of His cause, that on October 22, 1865, when he was a little more than forty-one years old, he and Mr. William McCullough were elected to the eldership.

With the election of these two men, the session consisted of P. Frazer Smith, Dr. William Worthington, Lambert Clark, William F. Wyers, William McCullough and William V. Husted. Mr. Husted survived the last of these by more than fifteen years, and outlived four others who were later chosen to serve as his associates in this high office. Many years ago a vacancy occurring in the clerkship, Mr. Husted was elected clerk and treasurer of the session, and held this office until his death.

"Such a long and prominent identification with this church and session might have been expected to give almost any one the disposition and attitude of a dictator, at least to some slight degree; but nothing was more foreign to Mr. Husted than such a thought. All his associates can bear witness to the humble, unassuming spirit of this man of God, who was ever more ready to listen than to speak, and was always willing, without the least pride in his opinion, to defer gladly to the mind of others the instant he saw that their judgment was safe; and even when not entirely satisfied, he accepted the will of the majority without the least manifestation of disappointment, and with heartiest determination to make the work of a united session a blessing to the cause he so dearly loved.

"His affectionate loyalty to his pastor was all that any human heart could render. His attitude was one of contin-

ued, and, if possible, increasing sympathy and support. He never failed for one instant to do all in his power to hold up his pastor's hands. His love was wonderful. \* \* \*

"During all the years his place was never vacant in the church service, morning or evening, or at the mid-week prayer meeting, except once in a long while when a short illness might prevent, or he might be absent from home. This faithfulness to all church meetings characterized his long life until the very day when he was stricken with the sickness from which he did not recover; then for several months he was 'shut in,' that in God's own way His child might be fully prepared for higher fellowship and service, and late in the afternoon of Thursday, May 14th, he 'fell asleep.'"

In concluding this historical sketch it remains but to mention some of the flourishing organizations connected with this church.

First of all we have the Woman's Home Missionary Society, and the Woman's Foreign Missionary Society, which have existed from the early years of the church. The work of these two societies has been faithfully done, with devotion and self-sacrifice. Through the instrumentality of the latter organization, this church has for quite a number of years, supported a missionary in the foreign field. The money thus raised is devoted to work in Etawah, India.

Then there is the Young People's Mission Band, which has really existed in this church from the time when it was organized by Mrs. William E. Moore. The money raised by this society is devoted in some form of home mission work; often to the support of a scholar in some Home Mission School.

Next should be named the Christian Endeavor Society, first established in this church under the leadership of Rev. Dr. Caldwell. Three societies are maintained, the Junior, Intermediate and Senior.

February 3, 1908, a meeting of the men of the church and congregation was held in the church parlor to con-







RULING ELDERS AT SEVENTY-FIFTH ANNIVERSARY

Samuel D. Ramsey, Esq.  
William C Husted

Herbert McCornack  
Samuel O. Barber

Dr. Wm. K. Thorp  
Arthur T. Parke, Esq.

sider the organization of a Brotherhood. The meeting was addressed by Mr. J. H. Jefferis, an elder in the St. John's Presbyterian Church, Devon, Pa., and Chairman of our Presbyterian Committee on Brotherhoods.

This meeting resulted in the formation of a Brotherhood which has continued to grow from the beginning, and is regarded as one of the most important and promising features of Christian activity our church presents.

The officers elected at the organization were as follows: President, Mr. Casper P. Worthington; Secretary and Treasurer, Mr. Walter C. Munshower. Messrs. E. L. McKinstry, T. Franklin Woodside and William Heckroth, with the two officers named above, constitute the Executive Committee.

In the fall of 1908, work was undertaken among the Italians. It was planned and carried on under the auspices of the Young People's Mission Band, the effort being at first to teach the Italians the English language, and then to help them in other ways to become good Christian citizens. Rev. Felix B. Santilli, Presbyterial Evangelist among Italians, soon began to come once a week to visit among the Italian families, and to help in the school work. After a few weeks he began holding a brief religious service, preaching to them in their own language. As a result quite a number are already beginning to attend the Sabbath School and some are beginning to come to the regular church services.

To give a final summary of the work of this church, as represented in the number received into the church under the different pastors, will involve the repetition of the figures given at the close of the pastorates, but it will be helpful in presenting in one aspect of it the influence of this Church upon this community during the three-quarters of a century in which God has permitted it to do its work.

During the pastorate of Mr. Stevens there were received into membership by profession of faith, 47; by letter, 21; making a total of 68. During the pastorate of Mr. Graff, by profession of faith, 16; by letter, 25; making a

total of 41. In Mr. Crowell's pastorate there were received by profession of faith, 60; by letter, 30; making a total of 90. During Mr. Moore's pastorate there were received on profession of faith, 325; by letter, 221; making a total of 546. In Mr. Jones' pastorate there were received by profession of faith, 217; by letter, 114; making a total of 331. Under Mr. Caldwell's pastorate there were received on profession of faith, 162; by letter, 132; making a total of 294. During the present pastorate there have been received to January 1, 1909, on profession of faith, 430; by letter, 269; making a total of 699.

During the entire seventy-five years there have been received into this church on profession of faith, 1257; by letter, 812; making a grand total of 2069.

This large number represents those who came into communicant membership in this church. Many came by letter from other churches to find here those religious influences by which their souls could be nourished and fitted for the heavenly home. The great majority, however, were here led to accept Christ as their Saviour by the Spirit of God working upon their hearts through sermons and Sabbath School lessons and the personal efforts of pastors, Sabbath School teachers and parents. In this church they commemorated for the first time the Saviour's dying love as they came to the table of the Lord. Here they were built up in faith and love, and became, many of them, earnest workers in this church.

The six hundred and seventeen communicants on the roll at the time of the seventy-fifth anniversary subtracted from the total number received give fourteen hundred and fifty-two. Probably two hundred of these are still in membership with other churches to which they have taken their letters from this church, but the others have passed over to the other side.

These, of course, who came into communicant membership, are those who have been most influenced by this church, but even this great number are but a small percentage of those whose lives have been more or less bene-





BOARD OF TRUSTEES AT SEVENTY-FIFTH ANNIVERSARY

Howard G. Darlington.      Edwin L. McKinstry.      Arthur T. Parke, Esq.  
Edward E. Shields, Dr.      Chas. E. Woodward, Thomas W. Marshall, Wm. H. Hodgson, Dr. Robert M. Scott.



fited by the public worship, the prayer meetings, the Sabbath Schools here and in other places established and conducted by this church, not to speak of what the contributions of this church have helped to accomplish in a large way in our own and in foreign lands.

With grateful recognition of the mercy and grace of our Saviour which have been so gloriously manifested in the past, with increased faith in the God of our fathers, whose word "has been tried," and with a deeper sense than ever of the privileges and responsibilities for which we also shall soon render an account, we invoke the guidance and power of the Holy Spirit, praying that with the blessing of the Most High this church may be more and more able to accomplish a work that will not only abide through the coming generations but endure the tests of the Great Day of the Lord.



## APPENDIX

### ROLL OF ELDERS

Dr. Stephen Harris.....Jan 10, 1834	Dismissed...Jan. 18, 1840
Thomas Hutchinson....Jan. 10, 1834	Dismissed...Nov. —, 1841
Robert Ralston.....Jan. 10, 1834	Dismissed...Apr. 30, 1836
Charles Sink.....Jan. 10, 1834	Dismissed...June 18, 1838
Henry Fleming.....Jan. 10, 1834	Died.....Sept. 29, 1865
P. Frazer Smith.....Oct. 8, 1834	Dismissed...Nov. 10, 1875
Dr. Wilmer Worthington.Oct. 30, 1836	Died.....Sept. 11, 1873
James Crowell.....Nov. 14, 1841	Dismissed...Mar. 15, 1854
Lambert Clark.....July 9, 1854	Died.....May 16, 1869
William F. Wyers.....July 9, 1854	Died.....June 23, 1871
William McCullough....Oct. 22, 1865	Died.....Apr. 2, 1892
William V Husted.....Oct. 22, 1865	Died.....May 14, 1908
John G. Robison.....Apr. 14, 1872	Died.....Jan. 17, 1905
William E. Barber.....Apr. 14, 1872	Died.....Apr. 13, 1882
William S. Kirk.....Apr. 14, 1872	Resigned...June 15, 1877
Alfred P. Reid.....Apr. 14, 1872	Resigned...May 20, 1892
Paul F. Whitehead....Apr. 24, 1878	Died.....Oct. 14, 1884
Herman F. Wyers.....May 7, 1882	Resigned...May 20, 1892
J. Gheen Morgan.....Apr. 26, 1885	Resigned...Jan. 8, 1890
William Dowlin.....Apr. 1, 1890	Resigned...May 20, 1892
William C. Husted.....Apr. 1, 1893	
William C. Hawkins....Apr. 1, 1893	Died .....Feb. 4, 1897
Samuel O. Barber.....Apr. 1, 1893	
Dr. William K. Thorp..Apr. 1, 1893	
Samuel D. Ramsey.....Apr. 18, 1897	
Herbert McCornack....Apr. 30, 1905	
Arthur T. Parke.....May 17, 1908	

### ROLL OF DEACONS

William P. Schell.....May 7, 1882	Resigned....Feb. 17, 1885
Samuel M. Brown.....May 7, 1882	Resigned....June 30, 1886
J. Gheen Morgan.....May 7, 1882	Resigned....May 20, 1892
William Dowlin.....May 7, 1882	Resigned....May 20, 1892
W. W. MacElree.....May 7, 1882	Resigned....May 20, 1892
William C. Husted.....May 7, 1882	

## LIST OF TRUSTEES

### Giving the Year of Their Election to Office

Henry Fleming .....	1834	John J. Pinkerton .....	1872
Hon. Thomas S. Bell.....	1834	S. Alphonso Kirk.....	1874
William H. Dillingham....	1834	Lewis W. Shields .....	1877
Joseph Smith .....	1834	David W. Eyre .....	1881
Asher Miner .....	1834	Davis Hause .....	1885
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Thomas S. Bell .....	1842	Dr. Thos. D. Dunn .....	1887
William Apple .....	1842	Wilmer W. MacElree.....	1888
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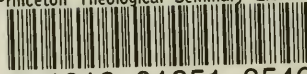
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